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CYRUS P. GROSVENOR, EDITOR.

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J. Q. ADAMS' SECOND LETTER.

"To the Citizens of the United States, whose Petitions, Memorials, and Remonstrances have been entrusted to me, to be presented to the House of Representatives of the United States, at the third session of the 25th Congress."

Continued.

In the Declaration of Independence, the natural equality of mankind and the natural rights of man are declared to be self-evident truths; and from these truths are inferred, as equally self-evident, that Governments are instituted among men to secure these rights; that Governments derive their just powers only from the consent of the governed; and that, whenever any form of government becomes destructive of these ends, it is the right of the People to alter or to abolish it, and to institute another government, to secure the same ends, in its stead.

Let us waive the question now whether these principles are true or false, whether they are self-evident or controversial. The signers of the Declaration of Independence, and the People of a whole country, and by whose authority they spoke, held them to be self-evident. So they declare, with an appeal to the Supreme Ruler of the world for their sincerity; and it is upon the basis of these principles, and of them alone, that they declare the People of the thirteen Colonies absolved from their allegiance to the British Crown, released from their duties as subjects of the British Empire, and constituting one People of thirteen united, free, and independent States.

Upon these principles their Union has been formed, and was by them declared perpetual. Upon these principles the Constitution of the United States and those of all the separate States have been professedly founded. They have been considered as the immutable and eternal foundation of all our political institutions, and we have gloried in them as first introduced under our auspices to the admiration and emulation of the world of man. We have all known that there was another theory of human government, founded upon the supposed unlimited and illimitable nature of constituted power—that the issue of the seven years' war of our independence was precisely the conflict between these two theories of government, the theory of human rights and the theory of constituted power—that the cause of Great Britain in that war was staked upon the theory of power, and our cause upon the theory of right. And when our fathers were tauntingly asked, how they could, for seven long years, endure the untold miseries of their country under the devastations of a combined civil, foreign, and savage war, for a three-penny tax upon tea, they answered, for their Congress, after the close of the contest, on the 24th of April, 1783, had reminded them, 'Let it be remembered, that it has ever been the pride and boast of America, that the rights for which she contended were the rights of human nature.'

The rights of human nature! Such was the doctrine of 1776, and such the doctrine of 1783; but now, ask President Dew what are the rights of human nature, and he will tell you that slavery was the mother of civilization. Ask Chancellor HARPER what are the rights of human nature, and he will tell you that man has a natural aversion to labor, and that he will not work unless you make him a slave.

The point of view in which I call your attention to these doctrines is the refusal and undignified posture of the principles of the Declaration of Independence. By Chancellor HARPER they are directly and explicitly attacked with a long argument from the old Tory school, to prove them 'false; sophistical, or unmeaning.'

In my last letter I showed you that all the authorities now adduced as precedents of parliamentary practice to sustain the refusal of Congress to receive or consider petitions, were from a rule in the House of Commons by which they refused to receive petitions against the stamp act and the tea tax. We have now the British arguments of that day against the principles of the Declaration of Independence now ramped and brought forth to prove the lawfulness of slavery. The inference from which is irresistible, that, in the view of the slaveholders themselves, the principles of the Declaration of Independence are as fatal to the institution of slavery as they were to the tyranny of Great Britain over the Colonies. Now, the people of all the primitive Southern States were parties to the Declaration of Independence, to the Revolutionary war, to the Constitution of the United States. Four delegates from the State of Virginia, pledged their lives, their fortunes, and their sacred honor to the principles proclaimed in the Declaration, and to the perpetual union founded on those principles. To renounce those principles is virtually to withdraw from the Union, and it is my deliberate and settled opinion that upon no other principles can this Union be maintained. You have perhaps not been aware of these palinodical recantations of the principles of our Revolution, and are still less aware how extensively they are prevailing among the slaveholders of the South, but contemporaneous with them has been the assumption of a new and extraordinary attitude towards the Union itself. It was under the influence of this new slave-bred and slave breeding creed that the State of South Carolina arrayed herself in armor, formally undertook to nullify a law of Congress, and bade defiance to the Government of the Union. Virginia was not then quite ready to join her, but, with very doubtful constitutional authority, sent an ambassador to negotiate with her, and afterwards assisted in consummating that compromise, which, by the sacrifice of the American system, and of your interest, gave an equivalent for the retreat from nullification and the return of South Carolina to the pale of the Union.

The remarkable feature of that compromise was that it was a transaction exclusively confined to the slave-holding portion of the Union, and to the slaveholding representation in Congress. It was concocted between two Sena-

tors, one from South Carolina, and the other from Kentucky, both slaveholders, both in violent opposition to the Executive Administration then also headed by a slaveholder, and was adopted by him, and swept through the House of Representatives by a whirlwind, in glaring violation of that article of the Constitution which provides that all bills for raising revenue shall originate in that House. It was strictly a bargain of slaveholders among themselves, in which the industry and the interest of the free portion of the nation were neither consulted nor considered, but were bound hand and foot, and laid prostrate at the feet of the peculiar institution.

But the ambition of the South Carolina party was not yet satisfied. The phantom of abolition was advancing upon them, and swelling to gigantic dimensions as she advanced. The people of Great Britain were piling petition upon petition to Parliament for the abolition of slavery in the British Colonies, and Parliament was gradually and reluctantly yielding to the irresistible flood of the tide. The sympathies of language, of sentiment, of opinion, and especially of feeling, were crossing the Atlantic with every breeze, and spreading over the congenial atmosphere of a soil whence they had been first exhaled. Slavery in the British Colonies was abolished by the reformed Parliament of an European Monarchy—abolished upon the very principles of our own Declaration of Independence—abolished, because irreconcilably, irreconcilably contrary to the natural rights of mankind.

What could the slaveholder do with his own conscience returned to his own lips? He started back in horror from the draught, and turning round called with imploring voice upon SERULVEDA, and HOBBS, and SIR ROBERT FILMER, and DR. JOHNSON, and SOAME JENYNS, for a doctrine of despotism—for a sneer upon the self-evident truth that all men are born free and equal—for a cavil upon the avowed fact that life, liberty, and the pursuit of happiness are among their inalienable rights—for a ludicrous distortion of the learned Doctor's parallel between free men and fat oxen—for a physiological treatise to prove 'that the negro race, from their temperament and capacity, are peculiarly suited to be slaves, and to be the property of men in that condition': for proofs from Holy Writ that negroes are of the accursed race of Ham, doomed to be slaves to the end of time; that Abraham had slaves, and that Joseph himself was a slave under the old covenant, and Onesimus a slave under the new—just as SERULVEDA conclusively argued against LAS CASAS, that the Spaniards had an unquestionable right to exterminate the Indians, because God commanded the children of Israel to exterminate the idolatrous nations of Canaan. All this, as Chancellor HARPER candidly admits, is sufficiently common-place; but, says he, we are sometimes driven to common-place. Yes, from the Declaration of Independence, you cannot start one step without being driven to common-place; to the common-place of immemorial tyranny; to the common-place of divine right of kings; to the common-place logic and morality of the Jesuits; to the common-place thump-screw and faggot-fires of the holy inquisition. To all this common-place must be driven whoever undertakes to justify the institution of slavery by decrying the principles of the Declaration of Independence.

But how far has this counter-revolutionary principle of the South extended—how far is it extending? My countrymen! I wish not to alarm your fears for the continuance of the Union; but you must look at things as they are, and have said that the renunciation of the principles of the Declaration of Independence is a virtual withdrawal from the Union. There can at least be no possible attachment to the Union entertained by those who have renounced those principles—no community of feeling with those who retain and adhere to them. The two sets of principles separate the souls of men wider than the distance of the poles from each other.

I think there can be no question that the servile system of principles by which I understand the doctrines urged by President Dew and Chancellor HARPER, in opposition to the system of principles proclaimed in the Declaration of Independence pervades the whole State of South Carolina, and forms the basis of the system of policy pursued and recommended by the leading men of that State. At the head of them is JOHN C. CALHOUN, with his head of terms, his haughty, his dashing eloquence, his never-doubting confidence in himself, his superficial acquaintance with human nature, and his his never-hesitating versatility of conduct; and his ludicrously sincere claims to consistency; with the memory of his premature advancement in early youth—of his growing ambition—of his blasted hopes and his mortifying disappointments. This is precisely the man to acquire, under the effervescence of a southern sun, that ascendancy over the intellect of his contemporaries which confers a Pythagorean authority over his disciples, and settles every question among them by the simple formula of 'He said it.' And such an ascendancy he has acquired; with the exception of a few intelligent men, unable to keep pace with him in the suddenness and rapidity of his political pirouettes, but who cannot sustain themselves long in opposition to any of his circulations.

The resistance against the counter-revolutionary system is somewhat greater in Virginia. Her own College of William and Mary may indeed claim the honor of having originated the theory; but she is not altogether pleased with the sound of the bugle-horn from South Carolina to give notice that she has assumed the departed scepter of Judah, and that the law-giver is coming from between her feet. A remnant of reverence for the name and opinions of THOMAS JEFFERSON, with the proud recollection that he her own son, was the author of that Declaration, stands in the way of that recant spirit which disclaims as 'false, sophistical, or unmeaning' its glorious self-evident truths! But these are only expansions of soul—sentimental maxims; and there stand the 'tendencies of associated wealth'—the twelve hundred millions of dollars in human bones, manacles, and sinews—three millions of immortal-souled chattels!—and which of the scales of the balance, think you, will kick the beam?

I would do no injustice to the ancient and honorable Commonwealth of Virginia. I know there are still within her noble spirit firmly believing that slavery is an evil, and hoping, faintly hoping, that it will one day be banished from within her borders. We have seen in the conduct of her representative at the Court of London that she feels it as keen and bitter reproach to be told that she has sunk into a breeder of slaves for sale; that she gladsly would, if she could, deny it to be true. But, from the expedients to which he resorted for the vindication of his own honor and hers, from her terror at the very sound of the word

abolition; from the tenacity with which she now clings to Southern principles, though encumbered with a Northern man, there is too much reason to apprehend that she too will abjure the self-evident truths of the Declaration of Independence, and cast off her allegiance to the natural and inalienable rights of man.

When this revolution of sentiment shall have been completed, when the whole South shall have been weaned from the self-evident truths of the Declaration of Independence, and re-converted to the faith that slavery is not only conformable to, but sanctioned by, the laws of Nature and of Nature's God, then will be the time for separation from the fanatics of the North, and for the organization of a Southern Confederacy, founded upon the principles of perpetual and irredeemable slavery, and for the annexation of Texas, and of as much as can be conquered of Mexico to the same.

That this is and has for years been the policy of the South Carolina party, cannot admit of a doubt. And to the purposes of this party, nothing would so effectively administer as the immediate abolition of slavery in the District of Columbia, if it could not be effected.

Now, earnestly as I desire that abolition, as soon as it can possibly be effected with justice to the inhabitants of the District, and with safety to the peace and preservation of the Union, I am not prepared to stake my responsibility as a Representative of the People upon a measure which, for the immediate emancipation of five or six thousand slaves out of three millions, would, as I believe it would, immediately hazard both. The whole South and Southwest, not only in Congress, but in the nation, are united against it. Nothing less than the union of the whole North and North-west, both in and out of Congress, could possibly accomplish it even in Congress. The President has given pledges in advance, both before and since his election, that he would interpose his veto against such a bill should it ever be carried by a majority in both Houses of Congress. To expect that a majority of two-thirds of both Houses now, or for many years to come, would vote for this measure against the Presidential negative, would be nothing short of insanity. What, then, is the meaning of that immediate abolition which the American Anti-slavery Society has made the test of orthodoxy to their political church? A moral and physical impossibility!

To be continued.

CIRCULAR.

To Baptist Conventions, Ministers, Churches and Congregations in the United States of America, Friends of the Poor Slave, and Advocates of Immediate Emancipation.

Dear Brethren in the Lord:

We the undersigned, address you as Baptized Believers, in the name of the Great Head of the Church, and of His suffering people. In the opinion of a meeting of Baptist Abolitionists, held this day in the city of New York, and whose representatives we are, the period has arrived when some judicious measures should be taken to call a National Baptist Convention, to prepare the way for organizing an American Baptist Anti-Slavery Society.

The providence of God seems to have caused a necessity for such an organization. And while we do not aim to array ourselves against any well managed Societies already in existence, we think it obvious that, as Baptists, we can now accomplish more by laboring on our own platform, than in any other way.

We therefore whose names are annexed, cordially address you to this Circular. You will oblige us by sending your names as soon as convenient, should you approve the object contemplated, to either of the following brethren: Editors Advocate & Baptist, Portland, Me.; Editor Baptist Register, Concord, N. H.; Editor Telegraph, Brandon, Vt.; Editor Christian Reflector, Worcester, Mass.; Rev. Elton Galusha, Perry, Genesee County, Western N. Y.; Rev. Nathaniel Colver Greenwell, Washington, Co., N. Y.; Rev. R. Turnbull, Hartford, Conn.; Rev. L. Fletcher, Sprad Eagle, Chester Co., Pa.; Rev. Samuel Aaron, Burlington, N. J.; Editor Philanthropist, Cincinnati, Ohio; all of whom, and any others who may receive them, will please transmit the names they obtain to Rev. Duncan Dunbar, or to either member of the Central Corresponding Committee, located for the purpose in the city of New York. The Committee will then be assembled, when the names which have been received will be appended to the Call, the time and place of holding the Convention fixed, and both the Call and Address be circulated throughout the land.

Finally, brethren, let us exhort one another to increased diligence and more fervent prayer in this holy cause. Let us be up and doing; and so much the more as we see the day approaching.

We remain, affectionately,
Your brethren in a precious Redeemer,
CYRUS P. GROSVENOR, Chairman.

CHARLES W. DENISON, Secretary,
of a meeting of Baptist Abolitionists, held this day in the city of New York, (May 11th, 1839), and signed in the name and by the authority of the said meeting.

First meeting of the Central Corresponding Committee.

At a meeting of the Central Corresponding Committee of Baptist Abolitionists, held on the 13th of May, 1839, Rev. Duncan Dunbar, was chosen chairman, and Rev. C. W. Denison, Secretary.

It was on motion,
Resolved, that the individuals mentioned in the draft of a Circular adopted at the General Meeting held last week, be earnestly requested to procure as many names as possible, and to forward them to the Chairman of this Committee.

Resolved, that the editors of Baptist papers, and all others friendly to the cause of the oppressed, be desired to publish as much of our proceedings as they shall deem likely to be useful to the cause.

Adjourned to one fortnight from this day, at 11 o'clock A. M.
Signed,
DUNCAN DUNBAR, Chairman.
C. W. DENISON, Secretary.

* The Committee are: Rev. Duncan Dunbar, Chairman. Rev. Charles W. Denison, Secretary. Rev. Messrs. Zeveloff Greenell, and John T. Raymond, and Br. J. C. McCormick.

† The circular was prepared and presented to the Meeting by a Committee of which Rev. D. Dunbar was chairman, and was unanimously adopted by the Meeting.

It was a golden query of Dr. Franklin, in answer to one of the importunate letters of Tom Paine, that "if men were so wicked with religion, what would they be without it."

On Tuesday the 4th ult. the corner stone of the new South Dutch Church N. Y. was laid with the usual ceremonies. The building is to front on Washington Square.

STATE OF MORALS IN BOSTON.

Though we have nothing to boast of, as compared with what we ought to be; yet, as compared with other cities, we have great cause of gratitude, in view of the state of public morals in Boston. It is mentioned in the Boston daily papers that not a single offence was charged against any one at the police office, the day after the Artillery Election Holiday. On the afternoon of that day, a great concourse of persons, including women and children, were congregated on the common; yet all was quiet and orderly. There were no fistuluffs, no brawling, no strife. But in former times, a riot on the afternoon of election day, was expected as a matter of course, as stalls for sale of intoxicating liquors, and gaming tables were permitted on the Common. But there has been a wonderful change since these things were prohibited by the city authorities.

We derive, also, still greater satisfaction from some statement made in the report of the Directors of the Tremont Theatre to the stockholders, at the annual meeting, May 21, 1839; from which we learn the gratifying fact, that "the theatrical business in Boston, for the last two or three years, has been, and still is, in a state of extraordinary depression." The report goes into a history of the "Theatrical business in Boston," particularly in reference to the failure of the attempt to support "two first class theatres," and the connection of Mr. Barry with the Tremont Theatre; from which it appears that the concern has been dragging heavily for a number of years. The present "theatrical season," they say, "opening, but after a few weeks, during which the theatre was filled with strangers, the patronage of the theatre fell off beyond all precedent, and the season proved upon the whole worse, it is believed, than since the first opening of the Theatre. Those stockholders who have been in the habit of attending the theatre personally, and who have witnessed for themselves the empty boxes and bare benches, except on a few benefit nights, will not need this information; and those who have been in the habit of attending lectures and other evening amusements, in preference to the Theatre, will be as well able "as the directors to account for the fact that no THEATRICAL ATTRACTION HAS PROVIDED SUFFICIENT TO DRAW OUT THE BOSTON PUBLIC."

The fact here admitted speaks well for the good sense of the "Boston public." It seems they have learned that there is higher and more rational enjoyment, as well as less deterioration of mind and morals, in attending upon scientific lectures, and in refined social intercourse, than in waiting upon fictitious representations of corrupt scenes, made by men and women "of corrupt minds," if not of corrupt morals. And the intimation here given, speaks volumes in favor of the scientific lectures for which Boston, above all other cities, is celebrated. True, the tendency of these lectures, when compared with some other modes of spending time, may be to promote superficial thinking; still, it is better to think superficially than not to think at all; and there may be a serious state of mind which is relieved by the opportunity of thinking in knowledge without effort. At any rate they are far preferable to any other species of fashionable amusement.

The report proceeds to a detail of the present financial condition of the theatre. They say, "Mr. Barry stated his conviction that nothing but loss could be expected for the residue of this season, and that, judging from appearances, he could not anticipate receipts sufficient to cover the current expenses of the theatre, exclusive of rent." "The business did not improve, and the receipts have not been more than sufficient to enable the lessee to keep the theatre open without paying the rent." It seems Mr. Barry has lost, during the five years which he has had the management of the theatre, according to one estimate, \$13,000; and according to another, \$20,000; the former being over and above receipts from all sources, and the latter, deducting some receipts which Mr. Barry does not consider as fairly belonging to the business of the theatre; and if he pays his rent, the loss of the present year, will be \$7,000; showing an improvement in public sentiment, against theatrical amusements, of about one hundred per cent.

Another important fact stated, in this report, is the influence of our municipal regulations, upon the sale of intoxicating liquors from the bars of the Theatre, which has been the means of diminishing the rent of the bars from \$2,500 to \$1,000 a year.—Boston Recorder.

Extract from a Letter of Mr. Coan, a Missionary in Hawaii, published in the Miss. Herald for June.

"In my last, I wrote to you that on the first Sabbath in January, 1839, 104 were received to this church, and that 502 more were added on the first Sabbath in March. On the first Sabbath in July, 1,705 were baptized and received to the communion and fellowship of the church. This was a great and solemn, and glorious day. A scene never to be forgotten. I was alone with my family at the station at that time; my beloved associates, Messrs. L. and W. having gone to Oahu. These 1,705 I baptized in one afternoon, and on the same occasion, broke bread to about 2,400 communicants. In selecting and examining the 1,705 candidates, I spent much time and care, attended with many prayers and tears. I met them all personally five or six times, besides preaching to them often collectively.—During those which I made in Hilo and Puna, in the months of July and August, I baptized and received to the fellowship of the church, 452 individuals. These were chiefly the aged, the sick, and the infirm, who had for a considerable time given evidence of regeneration, but who were too feeble to come to the station.—For the consolation of these and other aged and sick disciples, I administered the Lord's Supper at several different places through which I passed. At our communion season on the first Sabbath of the present month, (September,) 618 individuals were added to the church, making in all, 3,381 souls who have been received to this communion on profession of faith in the Lord Jesus Christ, since the first of January, 1838. The whole number now in communion with this church, is about 3,500. About 400 of these are children between five and fifteen years old.

Five hundred candidates now stand propounded for our next communion, and I am now spending about two days every week in the selection and examination of hopeful converts, of whom there are yet multitudes not brought in to the church. Truly Zion here is made to enlarge the place of her tent, and to spread forth her curtains."

SILENT PRAYER.—In the extremity of pain, or Christ's feet there is no consolation but in humble acquiescence in the Divine will.—It may be that he can pray a little, but that

little will be fervent. He can articulate, perhaps, not at all, but his prayer is addressed to one who sees the heart; who can interpret its language; who requires not words, but affections. A pang endured without a murmur, or only such an involuntary groan as nature exerts, and faith regrets, is itself a prayer. We have a striking instance of an answer to silent prayer in the case of Moses. In a situation of extreme distress, when he had not uttered a word, "the Lord said unto him, I have heard thy crying."—Hannah More.

DOCTORS PATTON AND BEMAN IN ENGLAND.

Beman and Patton "our good brethren," says the N. Y. Evangelist, "were welcomed as Christian ministers should be, and appear to have spoken (at the English anniversaries) freely, joyfully and in their own natural manner."

Dr. Beman has long been known at home as an uncompromising Abolitionist but of Dr. Patton's abolitionism we have never had any very strong evidence from his course at home. In England, however, he can be very Anti-Slavery, as the following extract from a speech of his evinces. We wish his sentiments may not be washed overboard on his return voyage.

"There is only one part of this resolution to which I shall turn the attention of this vast assembly. It states various causes for rejoicing and encouragement, and goes on in a noble climax, until it says in these emphatic words, 'and above all, the peaceful and happy state of our newly enfranchised fellow subjects in the West Indies.' (Cheers.) With my whole heart I thanked God the moment that I heard that slavery was over in the West Indies. (Cheers.) There is no incident narrated in the Report with regard to the abolition of slavery in the West Indies, particularly in one town, which I must for a moment recall to your attention. The Report has narrated only a part of the fact, and in my humble judgment it ought to be amended by letting in the whole.—We are told in one place, that those who were to be emancipated, with the striking of the clock at the midnight hour, received the boon of liberty on their knees, waiting in humble posture before God, in deep, unbroken silence, till the heavy-toned clock numbered 12. Then it was told, that they rose, and with one burst of thanksgiving sang praises to God. The instance I wish to mention is this: just in that deep and awful still moment which preceded the striking of the clock, the voice of heaven was heard; God sent forth his thunder cloud; one vivid flash of lightning dissipated the darkness, and one tremendous clap of thunder gave heaven's echo that the slave was free. (Cheers.) I thought that a thunder-bolt struck the tree of slavery, and killed it. It may put forth a few leaves; the old juices may remain in it for a little while; but the tree was struck, (cheers) and die it must."

For the Christian Reflector.

Mr. Editor—You will not I presume, consider me in the light of a censor, or as seeking a controversy with "Nathan Merriam," (which I mean to avoid,) if I correct an erroneous statement of his which appeared in the Reflector of June 19th. After quoting the passage from 1 Peter 2: 24, "who his own self bore our sins in his own body on the tree," he says, "But says one, did Christ bear the punishment for sin in our stead? All will answer NO." &c. And again, he says, "Not, who his own self bore punishment for sin in our stead." &c. All that I would now pronounce an erroneous statement, is the declaration which he roundly makes "All will answer, NO." He should have said, the chief part of our ablest commentators and ministers will answer, YES. Allow me to present to your readers a few names of commentators who answer, YES.

HENRY on the above mentioned passage says, "The reason of his sufferings; he bore our sins; which teaches, that, in his suffering, he stood charged with our sins, as one who had undertaken to put them away by the sacrifice of himself, Isa. 53: 6; that he bore the punishment of them, and thereby satisfied divine justice, and so that he takes away our sins, and removes them away from us." Lev. 16: 21. John 1: 29. Dr. SCOTT, on the LIII. of Isaiah 4, 6, where it is said—"The Lord hath laid on him the iniquity of us all," says, "The word (rendered carried), signifies properly to have iniquity laid on one as a burden, which is the same as undergoing the punishment of it—so it is used in Lam. 5: 7. Our fathers have sinned and are not, and we have born their iniquity, i. e. we have been punished in their stead. See verse 11: Lowth." And again, on the same passage, Scott says, the guilty, whose punishment He endured, whose burden of guilt was laid upon Him. And again "It was exacted, and He answered. B. P. Lowth." ANCUS, TILLOTSON, on the passage with which Mr. Merriam heads his piece and the preceding verse, says, "Did He not appear the first time without sin? yes, certainly, as to any inherent guilt, for the scripture says, He had no sin. What, then, is the meaning of this opposition, that at his first coming, He bare our sins, but at his second coming, He shall appear without sin unto salvation? These words can have no other imaginable sense but this, that, at his first coming, He sustained the person of a sinner and suffered instead of us; but his second coming shall be on another account, and he shall appear, not as a sacrifice, but as a judge."

WHITNEY says, "But the great reason, why the blood of bulls and goats could never take away sins, is this, that they would never answer the great ends of punishment, and thereby render it consistent with the honor of the Governor and with the ends of government to admit the substitution of them in our stead. . . . By the obedience of our Lord Jesus Christ unto the death, in our stead, these ends of punishment are very

signally obtained, and that with more advantage to God's glory, than if the punishment of our offences had been inflicted on us, and so, God, by it, may be truly said to have been satisfied, seeing that justice . . . is truly satisfied, when all those ends for which the punishment of the offender could be desired, are obtained. But that none of these ends could be at all attained, by the substitution of a bull, or goat, or ram, to suffer in our stead, must be extremely evident: . . . for this would rather tempt men to conceive that God's displeasure against sin could not be great . . . and that He was not much concerned for any satisfaction for the violations of his law, when such light matters were by him thought sufficient expiations for them."

I might proceed to multiply greatly the names of those who would respond YES to the question which Mr. M. puts in the mouth of another; but let another passage be quoted from Scott: not so much to show his views on the question itself, as his reasons for adopting it.

SCOTT, On Heb. 10: 3, 4. "The apostle's argument implied that no sacrifice could really atone for sin, or bring sinners into a state of eternal life, which did not make full satisfaction to his offended Justice, and render it honorable to him to remit the punishment of it. If the most exalted of mere creatures should willingly assume our natures and suffer temporal death, in its most horrible forms, for our salvation; we may easily perceive that the atonement, or compensation to justice, would be very small, when compared with the guilt to be pardoned, and the punishment to be remitted, for the sake of it: nor could this render it consistent with the perfect justice of God, to pardon the atrocious and innumerable rebellions of unnumbered millions, and to give them eternal life, in consideration of it. But, when "God manifested in the flesh" became the sacrifice, and his death upon the cross the Ransom; when God purchased the church with his own blood; the sufferer being of infinite dignity, his voluntary sufferings were of infinite value. The perfect justice and holiness of God, and the honor of his law are as legible on cross of Christ, as his love to sinners: his infinite purity, and infinite mercy, unite in perfect and eternal harmony; while unnumbered millions of rebels, who deserved the final wrath of God, are pardoned and made heirs of eternal felicity, through this satisfaction of inestimable value."

I now submit it to the reader whether the following, which brother M. puts in the mouth of another, be answered correctly by him. "But says one, did Christ bear the punishment for sin in our stead? All will answer, NO."

I will just add, that all the above-mentioned commentators, and every other which I have examined, give the commonly received interpretation to the passage which heads his piece, an interpretation which he condemns, viz. that it means all men are appointed to death, and after this (death) Judgment, i. e. the final retribution to men for their sins and the justification of them that believe on the Lord Jesus Christ. From the question and answer referred to an unimpaired reader would infer that all were agreed that Christ did not bear the punishment for sin in our stead; whereas, it is believed but comparatively few ministers or people, ancient or modern, who are deemed evangelical, would subscribe to such a sentiment.

A MOTHER'S LOVE.

Happy is he who knows a mother's love! What is so pure?—The patriot expects fame, the friend sympathy, and the lover pleasure. Even religion, while she waters her faith with tears, looks forward to the best fruit of her love. But maternal affection springs from the breast uninvoked by the touch of interest. Its objects are the weak and the woe. It haunts the cradle of infantile pain, or hovers near the couch of the faint and forsaken. Its sweetest smiles break through the clouds of misfortune, and its gentle tones rise amid the sighs of suffering and of sorrow. It is a limpid and lovely flow of feeling which gushes from the fountain head of purity, and courses the heart, through selfish designs and sordid passions, unmingled and unalloyed.

What is so firm?—Time and misfortune, poverty and persecution, hatred and infamy, may roll their dark waves successively over it, and still it smiles unchanged, or the more potent allures of fortune, opulence and pride, power and splendor, may woo her—and yet she is unmoved! Mother "loves and loves forever!"

What is so faithful?—From infancy to age, "through good report and through evil report," the dew of maternal affection are shed upon the soul. When heart-stricken and abandoned, when branded by shame, followed by scorn, her arms are still open—her breast still kind; through every trial that love will follow, cheer us in misfortune, support us in disease, smooth the pillow of pain, and moisten the bed of death!

Happy is he who knows a mother's love!

PRECIOUS TRUTHS WELL TOLD.—When we turn our thoughts to the heavenly world, where there is no pain, there we shall find no weary hours, no tedious days, though eternity with all its immeasurable lengths of duration lies before us. A future with all its endless years, in a land of peace and pleasure, gives the soul the most delightful prospects, for there is no shadow of uneasiness in that state to render our abode there tiresome, or to think the ages of it long.

Watt's World to Come.

It is stated in a London paper, that Mr. Macaulay, Dr. Southey, Sir John Barrow, and other eminent men, have received at times 100 guineas for a single article in the Quarterly and Edinburgh Review.

Rev. of W. H. W. H.

THE VIRGINIA NEGRO PREACHER.

A writer in the Richmond Watchman gives an interesting account of an old negro preacher, who yet lives in one of the southern counties of Virginia. He was kidnapped in Africa, at the age of seven years, and was brought to Virginia, it is supposed, in the last ship that was permitted to land its cargo of human beings on her shores. The late Dr. Rice gave some account of him several years since in the Virginia Literary and Evangelical Magazine. We select from the articles in the Watchman the following anecdotes.—*N. Y. Observer.*

A very striking characteristic of the African preacher is, solicitude for the prevalence of pure and undefiled religion. No one, who made the attempt, ever failed to interest him deeply on the subject of missions. I have seen the tear roll down his dark and furrowed face, as he listened to some thrilling statement respecting the spread of the gospel among the heathen. I doubt whether any man ever prayed with more fervor than he, "thy kingdom come, thy will be done on earth as it is in heaven."

On one occasion, after listening with profound attention and deep emotion, to a statement of a discouraging character respecting the state of religion in a neighboring county, he said, "There seems to be a great coldness and deadness on the subject of religion every where. The fire has almost gone out, and nothing is left but a few smoking stumps lying about in places." How striking is the idea of one's having just religion enough "to smoke" but not to burn! No light—no heat—only a little smoke! Why may not the figure be extended, and the whole church of God in this latter day, considered as a once beautiful city, now reduced to a heap of smouldering ruins.

Speaking of the causes of a low state of religion, he said, "Christians don't love one another enough. They don't keep close enough together. They are too much like coals scattered about over a large hearth. Coals in that condition, you know, soon die out. Only gather them together, and they at once become bright and warm again. So it is with Christians. They must be often together, in the church, and at the prayer meeting, and they must help one another."

His attention has repeatedly been called to the plan of colonizing the free blacks on the coast of Africa. He always says promptly, that it will never answer, unless the natives are properly guarded and restrained. Young as he was when taken away from that country, he seemed to have formed a correct opinion of the African character in general. Comparing their superstitious practices and degraded condition with the inestimable privileges enjoyed under the Christian system, he has often heard devoutly to thank God, that he had been brought to America. "For," he would say, "coming to the white man's country as a slave, was the means of making me free in Christ Jesus." He often speaks, with tears, of having seen his parents prostrate themselves before the rising sun, and adore him as their God. He distinctly recollects being forced by violence to participate in these idolatries. And many a time, as he would refer to these sad and sorrowful scenes, have I seen his whole frame agitated with emotion. And then he would ordinarily say, "If I were only young enough, I should rejoice to go back to preach the gospel to my benighted countrymen; but," he would add, "it would be a great trial to have to live where there are no white people."

Perhaps no christian grace shone more brightly in his character than humility. His dwelling is a rude, uncomfortable log cabin—his apparel of the plainest, and even coarsest materials—and yet no one ever heard a murmur of complaint from his lips. Like the shepherd of Salisbury Plain, his gratitude for what he has, precludes all anxiety for what he has not. The tones of his voice, the expression of his countenance, together with every word and every action proclaimed, that in true lowliness of mind, he esteemed others better than himself.

His life has been one of no little toil and suffering. Perhaps the most imprudent step he ever took, was in marrying a woman who was in no proper sense a help meet for him. Without religion—without any sort of mental culture—incurbed with a large family of children, and surrounded by an extensive circle of other relatives, she only served to burden him with a multitude of domestic cares sufficient to have crushed the spirit of any ordinary man. These people were profligate and idle; he industrious and economical. They hung around and imposed upon him most shamefully. Often would they filch from him the products of the labor of his own hands, and then add insult to injury, by the grossest personal unkindness, and even cruelty. But all this only served to give additional brightness and beauty to his piety. Pure gold only shines the more on being rubbed. So also with pure and undefiled religion. His thoughts, his affections, his aims, were all lifted so far above the din of domestic strife, that it seldom or never disturbed his equanimity even for a moment. The dreariness of his home on earth, only served to make him sigh more deeply for that "house not made with hands, eternal in the heavens."

Alluding on one occasion, to these trials, he said, "I am such a hard headed, disobedient child, that I need a whipping every day."

At one time a woman gave him a long account of a remarkable dream she had, and desired his opinion on the subject. To this he replied, "The scriptures do tell us something about dreams, but nowhere that I remember, of any one converted by a dream, or converted when he was asleep. I can understand people a great deal better, when they tell me of what they say and do when they are awake—and when they talk about a work of grace in their hearts."

There lived in his immediate vicinity, a respectable man, who had become interested on the subject of religion, and who had begun with some earnestness to search the scriptures. He had read but a few chapters when he became greatly perplexed with some of those passages, which an inspired apostle has declared "hard to be understood." In this state of mind, he repaired to our

preacher for instruction and help, and found him at noon, on a sultry day in summer, laboriously engaged hoeing corn. As the man approached, the preacher, with patriarchal simplicity, leaned upon the handle of his hoe, and listened to his story. "Uncle Jack," said he, "I have discovered lately that I am a great sinner, and I have commenced reading the Bible, that I may learn what I must do to be saved. But I have met with a passage here, (holding up his Bible,) which I know not what to do with. It is this, 'God will have mercy upon whom he will have mercy, and whom he will, he hardeneth. What does this mean?' A short pause intervened, and the old African replied as follows: "Master, if I have been rightly informed, it has not been more than a day or two since you began to read the Bible; and if I remember rightly, that passage you have mentioned, is away yonder in Romans. Long before you got to that, at the very beginning of the Gospel, it is said, 'Repent, for the kingdom of God is at hand.' Now, you have done with that? The truth is, you read entirely too fast. You must begin again, and take things as God has pleased to place them. When you have done all that you are told to do in Matthew, come, and we'll talk about Romans." Having thus answered, the old preacher resumed his work, and left the man to his reflections. Who does not admire the simplicity and good sense which characterized this reply? Could the most learned Polemic more effectually have met and disposed of such a difficulty? The gentleman particularly interested in this incident, gave me an account of it with his own lips. He still lives, and will in all probability see this statement of it. Most readily will he testify to its strict accuracy, and most joyfully will he now say, as he did to me then, "It convinced me most fully of the mistake into which I had fallen. I took the old man's advice, I soon saw its propriety and wisdom, and hope to bless God forever, for sending me to him."

Reflections.—We infer from the foregoing description of the African preacher that he was a MAN; that, as a man, he was entitled to more respect than that due to brute animals; that he was a Christian Minister and, as such, deserved to be treated, not as property of another man but as a servant of the Lord Jesus Christ. How can such a being be justly made a Slave?

Observe that he 'thanked God,' and not man that he had been brought to America. "For," he would say, coming to the white man's country as a slave, was the means of making me free in Christ Jesus." So might you thank God that, when in a state of carnal security, the wicked defrauded you of all your estate and left you in your penury to "seek durable riches, and righteousness" in Jesus Christ; but you would neither thank those men who defrauded you, nor esteem dishonesty a virtue or any the less criminal and odious, because of the spiritual good which had resulted to you from the loss of your property.

Again, this black man thought "it would be a great trial to have to live where there are no white people." How finely this contrasts with that pitiable, nay shameful claim to superiority over the black man, which is indulged by many whites. Though living in poverty in the midst of those who had made and kept him poor, his noble spirit could overlook it all for the love he bore to Christ and the Gospel he had found by becoming a slave. He could love the white man, and we are, therefore, worse than he, if we do not love the black man.

Only let the slaves go free and treat them as men ought to be treated by men, and instead of being our enemies, they would become the most faithful of friends. But Christianity alone can accomplish this. It alone can infuse into our hearts the same noble spirit which characterized this Negro.

ROBERT HALL'S ADVICE TO SABBATH SCHOOL TEACHERS.

While we insist on the absolute necessity of an acquaintance with the word of God, we are equally convinced it is but an instrument, which, like every other, requires a hand to wield it, and that important as it is, in the order of means, the spirit of Christ only can make it effectual, which ought therefore to be earnestly and incessantly implored for that purpose. Open mine eyes, saith the Psalmist, and I shall behold wonderful things out of thy law. We trust it will be your care who have the conduct of the school we are recommending to the patronage of this audience, to impress on these children a deep conviction of their radical corruption, and of the necessity of the agency of the spirit, to render the knowledge they acquire, practical and experimental. In the morning, sow your seed, in the evening withhold not your hands, but remember that neither he that soweth, nor he that watereth is anything, it is God that giveth the increase. Be not satisfied with making them read a lesson, or repeat a prayer. By every thing tender and solemn in religion; by a due admixture of the awful considerations drawn from the prospect of death and judgment, with others of a more pleasing nature, aim to fix serious impressions on their hearts. Aim to produce a religious concern, carefully watch its progress, and endeavor to conduct it to a prosperous issue. Lead them to the footstool of the Savior, teach them to rely, as guilty creatures, on his merits alone, and to commit their eternal interest entirely into his hands. Let the salvation of these children be the object; to which every word of your instructions, every exertion of your authority, is directed. Despair the profane clamor, which would deter you from attempting to render them serious, from an apprehension of its making them melancholy, not doubting for a moment, that the fear of the Lord is the beginning of wisdom, and that the path to true happiness lies through purity, humility, and devotion. Meditate the worth of souls; meditate deeply the lessons the Scriptures afford on their inconceivable value and eternal duration. While the philosopher wears himself with endless speculations on their physical properties and nature, while the politician only contemplates the social arrangements of mankind and the shifting forms of policy, fix your attention on the individual importance of each, as the creature of God, and a candidate for immortality. Let it be your highest ambition to train up these children for an unchanging condition of being. Spare no pains to recover them to the image of God; render familiar to their minds, in all its extent, the various branches of that holiness without which none shall see the Lord. Inculcate the obligation, and endeavor to inspire the love of that rectitude, that eternal rectitude which with re-

God before time began, was embodied in the person of his Son and, in its lower communications, will survive every sublimity change, emerge in the dissolution of all things, and be impressed, in refulgent characters, on the new heavens and the new earth, in which dwelleth righteousness. Pray often with them, and for them, and remind them of the inconceivable advantage attached to that exercise. Accustom them to a punctual and reverent attendance at the house of God; insist on their sanctification of the Sabbath, by such a disposition of time, as is suitable to a day of rest and devotion. Survey them with a vigilant and tender eye, checking every appearance of an evil and depraved disposition, the moment it springs up, and encouraging the dawn of piety and virtue. By thus training them up in the way they should go, you may reasonably hope that, when old, they will not depart from it.

ANATOMICAL MODELS.—A new mode of giving instruction in anatomical science is introduced into England. It is by an exhibition of anatomical models of Italian manufacture, consisting of two whole length wax figures of the human subject, so admirably put together, that by the successive removal of the subordinate parts, a very accurate notion is conveyed of the entire structure. It is said that those who have not witnessed what can be done in this way, would be astonished at the minuteness and accuracy both of form and color of the parts—which convey as clear ideas of the subject, as can be afforded by any means short of actual dissection.—*Boston Mercantile Journal.*

MOORNFUL CASUALTY.—We are informed that a child aged about 10 years, the daughter of Mr. Abraham Welch, who resides about ten miles in the forest north of Lake Pleasant, was torn in pieces and almost entirely devoured by a panther of the largest size, on Monday week. The child was playing on the bank of a small stream, within sight and hearing of the house, when the panther sprang from a low thicket of hemlock, and seized her by the neck, and after dragging her into the thicket, proceeded to devour her at leisure. The mother of the little girl had gone to a spring a few rods below the house, for the purpose of obtaining a pail of water, and she returned just in time to see the monster leap the creek with the last limb of her daughter dangling from his mouth. Mrs. Welch comprehended at a glance the extent of the calamity, and she immediately ran for her husband, who was engaged in making shingles, nearly a mile and a half in the woods from the house. He immediately started in pursuit of the ferocious animal, but did not succeed in capturing him. All that could be found of the little sufferer was part of her frock, and some hair, all clotied and matted in blood. *Saratoga Exchange.*

An affecting incident—Occurred at Lynn on Saturday. A little girl about two years of age, a child of Mr. Ingalls, wandered away from its parents in the afternoon, and on the most diligent search could not be found during the evening. On Sunday morning, the search was renewed by many people in vain. An intelligent dog belonging to the family, understanding that something was wanting, set off in pursuit. In a thing was wanting, set off in pursuit. In a short time he returned, and endeavored by significant signs to induce some one to follow him, but human sagacity in this instance, as in many before, was inferior to canine. Again he went away, and again returned, and by repeated whinnings and fawnings was at length successful in making himself understood. A person followed him, and found the little sufferer in the swamp, where she was standing up to her arms in mud and water. She must have remained there during the whole or a greater part of the night without sleep.—*Traveler.*

LOSS OF THE JOHN BULL STEAMER ON THE ST. LAWRENCE. On Monday morning, about 4 o'clock, as this steamer was off Lavallrie, a fire was discovered bursting through the deck with great fury, which compelled the master to run her directly on shore, where she was nearly consumed. About 12 cabin passengers were on board, and 60 steerage passengers. All the cabin passengers were saved except a Miss Ross. Several of the steerage passengers, who were emigrants, jumped overboard, and the number lost is not known. The passengers were in bed when the fire broke out, and some of them escaped with only their night clothes.

The John Bull is supposed, by the Montreal Courier, to be the most valuable steamboat in North America, having cost the proprietors over £22,000. She was insured for only £5000.

Later accounts state that no less than twenty lives were lost on board the John Bull steamer in consequence of jumping overboard as soon as she caught fire. A poor woman on board the steamer, lost six of nine children she had with her.

Another woman attached a rope to a Newfoundland dog, who nobly swam ashore with her, and thus saved her life.

The conduct of the Canadian inhabitants, to the unfortunate passenger on board the John Bull, was of a description, which reflects the utmost disgrace upon their ancient character for good feeling, humanity, and hospitality.

As an instance of their misconduct, one gentleman who was clinging to the stern of the John Bull, cried to some inhabitants in the canoe for assistance; but they cruelly refused to comply with his request unless he would promise to give them ten dollars.

Another of the passengers asked for a glass of water, but was harshly told that there was plenty in the river. And, shocking to state, it is said that such was their avidity for plunder that the ear-rings of Miss Ross were torn away.

MISSISSIPPI.—The Yazoo (Miss.) Banner of the 18th ult. speaking of the distresses in that place, says: Many interesting families have, during the past week, been deprived of the assistance of their last servants—but the fair matrons, with courage more than Roman, brush the rising tear from their cheeks, and with a becoming energy and praise-worthy firmness, incite their husbands and rising families to begin anew the drama of life.

LYNCHERS PUNISHED.—A good Example.

—In Yazoo, Miss, some time ago, a Mr. Harris for some real or supposed offence,

was severely lynched by H. W. Dunn, C. W. Bain, and others. He prosecuted those two individuals for the outrage; and the case was tried at the late session of the Circuit Court of Yazoo county. The jury returned a verdict for the plaintiff of \$20,000.—*St. Louis Jour.*

EXTENSIVE ROBBERY.—The house of Mrs. Jacob Quincy in this city, was entered sometime in the course of the week from Saturday last to yesterday, during the absence of the family, and stripped almost entirely of its contents. Carpets were taken from floors, mahogany furniture, and looking glasses removed, and even family portraits taken from the walls and carried away. Nor articles of apparel were spared; bureau and ward-robbers were rifled of their contents, the dresses of the members of the family taken, and the house in fact left destitute of every article of value. The entrance was made, apparently, by forcing a window. A more high handed, bare faced robbery, never was committed in this place; and shows a degree of hardihood not easily to be conceived.—*Portland Courier.*

THE SLAVES WRECKED ON THE BAHAMA ISLANDS.—A letter, evidently from an authentic source in Washington, is published in the last Richmond Enquirer, in which it is stated, that Mr. Stevenson, our Minister in London, has succeeded in making arrangements with the British Government, by which it is stipulated that the value of the slave ship wrecked, some eight or ten years ago, upon the Bahama Islands, shall be paid to the claimants. The arrangement secures to the claimants nearly \$500 a piece for their slaves, including men, women and children—more than was ever allowed on any former occasion by the British Government.

The Alleged Slavers.—It appears that the brig Eagle, brought in here by H. B. M. ship Buzzard, was captured off the coast of Africa. She was commanded at the time by Capt. Leting. The schr. Clara, Capt. Hooker, was also captured by the Buzzard on the African coast, and arrived on Tuesday night in charge of a prize master. Both vessels being American built and commanded by American officers, it was deemed a matter of courtesy to send them to this country for trial. We understand that no slaves were found on board either vessel at the time of the capture, but that they were both provided with handcuffs and other implements of the horrid trade, and that the captains subsequently admitted the fact of their having been engaged in the slave trade. When captured, the vessels were under the Spanish flag.

We rejoice that Great Britain has given us this friendly hint in regard to our remissness on the subject of the slave trade; a remissness which can be in no way accounted for, except on the voluntary principle; for it is a fact, that the capture of a slave by an American cruiser is a thing unheard of for years, and wholly unexpected. Scores of slave vessels are caught every year by British cruisers, and we will not do our own national vessels the injustice to suppose that they never could catch any if they were so disposed. They can catch other "pirates" as well as the British; but in this matter of the slave trade, they appear to be wholly powerless! We are sorry to say this of our gallant navy, but truth is the truth, cut where it may.—*N. Y. Jour. of Com.*

Marriage and long Life.—It has long been the opinion of those who have paid attention to the subject, that marriage, in both sexes, is conducive to length of life; and an European philosopher has lately made observations, which render the fact indubitable. His researches, together with what was previously known, give the following remarkable results. Among unmarried men, at the ages of from thirty to forty-five, the average number of deaths are only eighteen. For forty-one bachelors who attain the age of forty, there are seventy-eight married men who do the same. As age advances, the difference becomes more striking.—At sixty, there are only twenty-two unmarried men alive, for ninety-eight who have enjoyed the benefits of matrimony.—at seventy, the proportion between the bachelors and married men is eleven of the former for twenty-seven of the latter;—and at eighty, there are nine married men for three single ones. The same rule holds good, in nearly the same proportions, with regard to the other sex. Married women, at the age of thirty, taking one with another, may expect to live thirty-six years longer; while for the unmarried, the expectation of life is only thirty years and a half. Of those who attain the age of forty-five, there are seventy-two married women for fifty-two old maids.—These estimates, it must be understood, are based on actual facts, by observing the difference of longevity between equal numbers of individuals, in single and in married life.

Accident. In Townsend, Ms. Mr. Charles Day, aged 24. The manner in which this young man lost his life is a warning to others. He was engaged in a wheel-wright's shop, turning an iron axle tree. While bending over the lathe to observe the workings of the chisel, the ends of a silk handkerchief which he wore on his neck, caught upon the iron and drew him down with such violence as to deprive him instantly of life. He was found in a few minutes, but all attempts to resuscitate him were unavailing. The undying spirit had taken its flight.—Thus in an unexpected moment was this young man hurried away into the eternal world, leaving an amiable wife, an infant son, parents, brothers, sisters and friends to mourn his untimely removal. How true it is,—We know not what a day may bring forth.—Mortals, awake, be wise to-day 'tis madness to defer.—*Ch. Watchman.*

SLEEPING AT MEETING.

Said a minister at the close of his sermon—"My good friends, this sermon cost me a good deal of labor, rather more than usual; you do not seem to have paid it quite as much attention as it deserves. I think I will go over with it again,"—and so he did.

From the Herald of Freedom.

"IT KILLS THE LIFE OF RELIGION." But what is it that kills it? This is an important inquiry; and different answers are given by different persons. Some say temperance kills it, others, antislavery kills it, a third class, putting them both together, say, "temperance and antislavery kill the life of religion." Now I will undertake to say, Mr. Editor, that slavery kills the spirit of religion. By slavery, I mean to embrace its system, its laws and appendages. I do not say, it destroys religion from the earth; but so far as the influence of it extends, it is calculated to prevent the exercise of the christian religion, and retards its progress and extension, and has a tendency to its universal extermination.

Let us look at facts. Bible societies are aiming to have every family on the earth supplied with a bible. Slavery says the slaves shall not have one, nor read one. Consequently, it will not be safe to have bibles common among such persons as have intercourse with, or live near slaves; at least, they must be very cautious where they keep them. Missionary societies are endeavoring to send the gospel to all, in heathen lands, and thus enlighten and instruct them. Slavery says, the slaves shall not have any book whatever; so that the same caution is necessary in regard to tracts, as to bibles. It is the object of education societies and of common schools to have all taught to read, and to learn the arts and sciences. Slavery imposes heavy fines for teaching colored persons to read. Sunday Schools are designed to persuade and encourage all to study the Bible. Slavery inflicts severe penalties for teaching a Sunday School. Moral Reform Societies are making efforts to promote chastity and purity. Slavery naturally and directly, in a very powerful manner, promotes licentiousness. Maternal associations combine their efforts to excite mothers more effectually to train up their children in a proper manner. Slavery takes children away from their mothers, and places them beyond their influence, and where they will grow up in complete ignorance. Good men wish to have the Lord's day respected and kept holy. Slavery promotes its desecration.

Thus we might proceed, and speak of many other means employed by christians and philanthropists, to promote the spiritual and temporal welfare of mankind; all of which slavery tends to counteract.

But I intended to be very brief. Let any candid man take this matter into serious consideration, and after carefully examining it, say what it is that kills religion.

PHILEMON.

MEANS OF REVIVING RELIGION.

One of the good effects resulting from intelligence recently circulated of the revival of God's work in various places, has been a solicitude among christians in towns not yet visited with the blessing, that something may be done to secure it, and the inquiry what that something shall be. This feeling and inquiry are certainly appropriate; and we have heard various suggestions offered in reply. But among them all, it is a long time since we have heard family instruction and discipline mentioned, as important means of reviving religion. This is the more remarkable, as it is a means which God has instituted, commanded, and promised to bless in a manner the most assured and unequivocal. He assigned it as a reason why he selected Abraham to make a covenant with him, and constitute him not only the father of many nations, but the father of the faithful; "I know him, that he will command his children, and his household after him." This being done, Jehovah adds, and they shall keep the way of the Lord. If we wish religion to revive, it seems a clear case where we should begin; if we would keep it from declension, where we must continue to operate.

If the position here taken does not commend itself to every man's conscience, we could fortify it by a quotation from one of the most eminent and successful revival preachers, that this or any other nation ever produced. Hear what Jonathan Edwards says:

"We have had great disputes how the church ought to be regulated; but the due regulation of your families is no less, and in some respects, is of much greater importance. Every christian family ought to be, as it were, a little church, consecrated to Christ, and governed by his rules. Family education and order are some of the chief of the means of grace. If these fail, all other means are likely to prove ineffectual. If these are duly maintained, all the means of grace will be likely to prosper and be successful. Let me now, therefore, once more repeat the counsel which I have so often urged on the heads of families, to use great carefulness in teaching, warning, and directing their children; bringing them up in the nurture and admonition of the Lord, beginning early, where there is yet opportunity, and maintaining a constant diligence in labors of this kind. Remember, that as ye would not have all your instructions and counsels ineffectual, there must be government as well as instructions, which must be maintained with an even hand and steady resolution, as a ground to the religion and morals of the family, and the support of its good order.—'Take heed that it be not with any of you as with Eli of old, who reproved his children, but restrained them not; and by this means you do not bring the like curse on your families, that he did on his.'"

These are weighty words. They deserve the most serious consideration. They distinctly recognize the divine plan for reviving, extending, and perpetuating religion in the world. So long as this is neglected, whatever, besides the church may do, her prosperity can be only fitful and temporary,—her creed erroneous, or else unpracticed, and held in unrighteousness. If she gains an advantage through the abounding mercy of God, she will not hold it. There will be no substratum on which to build. The temple cannot go up for want of a foundation. There will be no increment for want of a nucleus.—*Christian Mirror.*

Let every morning's first prayer be, "O Lord, revive thy work."

PROTECTION BY LAW.

Extract from Mr. Washburn's Address at the Anniversary of the Massachusetts Temperance Society, 1839.

I need not say that that remedy can be nothing short of the interposition by the body politic, of restraints which shall take from intemperance the means by which it spreads and perpetuates itself. Nor need I say that, under a government like ours, that restraint can only be imposed by Law.

Men may reason as they will;—if a body politic cannot do this, men have gained little by entering into the social state. If society may not protect itself from this as well as from other evils with which it may be afflicted, it is idle to boast of being free, it has a yoke upon its neck that is more galling than the yoke of physical bondage.

I know that the power of legislating to this extent is openly denied by, not a few in this age of boasted light, and in this land of boasted freedom. And while almost every subject of police regulation is conceded to be within the scope of legislative control, the sale of spirit is too high and sacred a privilege to be infringed or scarcely to be modified. While the law may restrain the minor sources of corruption, or punish as a crime the sale of unwholesome meals from the butcher's stall, or adulterated drugs from the apothecary's shop—while the law declares the drinking of ardent spirit a crime, if it produces its natural and often almost necessary effect: it may not lay its hand upon a traffic in that which does more to corrupt society, to destroy the public peace, and multiply crime than all other causes combined, lest, forsooth, it invade the "home-bred rights" of him who makes his gains out of the follies, the vices, or the madness of his fellow-men.

The law may regulate the traffic by restricting the ninety and nine, but if it touch with sacrilegious hand, the single favored monopolist of this licensed branch of trade, the passions of a whole people are to be aroused against it. The stream may be "regulated," but you may neither check its flow nor diminish one drop of its waters, though they scatter pestilence and death through every village in the land.

There is in all this a refinement in distinction, that is beyond the comprehension of ordinary minds. There are not a few, who cannot perceive, under a government designed for the protection of all, the sacredness of that claim, which many set up in behalf of the traffic in rum. They regard it as a separation of cause and effect, which neither comports with the principles of common sense nor of sound philosophy. If it is not right to set fire to your neighbor's house, by what scale of morals could it be justified that the torch which is to light the flame should be placed in the hands of a mad man, that he might do the deed? If I may not enter my poor neighbor's dwelling, to snatch the food from his children's mouths, or strip them of the scanty raiment that protects them from the winter's cold, what right have I, in the sight of a just God, to send into that dwelling that which I know will bring nakedness and hunger upon every inmate within its walls?

I know it is said that the act of purchasing and using ardent spirit is a voluntary one, over which the seller does not exercise control, and that it is among those acts of personal free agency, with which the law has no right to interfere. And suppose we yield to this position, so far as the use of what is thus sold is confined in its effects to the individual himself, it does not affect the principle that the law may restrain the traffic. Not only do the consequences of this traffic reach beyond the individuals immediately engaged in it, but they affect the most important relations in life, which the law itself has created, and by the preservation of which, society can alone exist.

The law has chained the destiny of the wife to that of her husband, by bonds that death alone can sever. It has placed the child under its parent's control, during that plastic age when the character assumes its form for time, and often for eternity, from the impress it receives from a mother's precepts or a father's example. And is it nothing to that wife, or to those little ones, that a husband is changed to a brute, and a father transformed into a demon? Is it nothing to society that the hopes and energies of that wife should be crushed, or that those children should grow up in ignorance and vice? Surely, if society may not protect itself from that which weakens and destroys the fundamental principles of its very organization, the bond by which it is held together must be frail as the spider's web.

From the Pennsylvania Freeman.

Prof. Ripley, of the Baptist Theological Seminary, at Newton (Mass.) has written a letter to the Editor of the Baptist Christian Reflector, in reply to a question by the Editor: "Is not Prof. Ripley a legal owner of slaves?" He admits that he came into the "undesirable relation" of master by marriage, and that still, in view of the laws of Georgia, he is a legal owner of slaves. He says:

"I am a most unwilling owner; I exercise no restraint over the persons who are thus related to me; the avails of their industry are entirely their own, excepting a small portion appropriated in such a manner as to prevent the laws of Georgia from acting injuriously on them. They are nominally slaves, but in reality as free as they can be in Georgia, and I consent to remain in the relation of owner, in order that they may have a protector in case of calumny, and in order that, should circumstances favor, their situation may be still further bettered."

He admits that his position is an unpleasant one—that nothing of an earthly nature could give him greater happiness than to escape from it—says that he had the event of West India Emancipation with joy, and that he fondly believes our own country is yet to receive a benign influence from it.

While such a man as Prof. Ripley has our sympathy, and while we can readily admit, that he is actuated by benevolent motives, in retaining the legal ownership, still duty to the cause of bleeding humanity demands of us to say that we look upon him, as a slaveholder, as far more pernicious than that of the Wade Hampton and the McDuffies. He makes slaveholding amiable.

Behind it the remorseless and inveterate oppressor secures himself from odium and reproach.

Christian Reflector.

"Charity rejoiceth in the Truth."
WEDNESDAY, JULY 3, 1839.

TO OUR SUBSCRIBERS.

The promptitude with which most of you have paid for the Reflector, has enabled us to keep the press in motion one year, though, as you must be aware, not without incurring some debt. Those who have not paid will, on reflection, see that we have lost the interest on their money, and, we hope, they will now think it right, if, with payment for the past year, they send us a year's payment "in advance," agreeably with our terms. Allow us to inquire, if all the friends of the Reflector will not now make a new effort to extend its circulation, every man in his own neighborhood?

TO CORRESPONDENTS.

We are always happy to receive well written articles on any subject within the circle presented in our Prospectus, and to give all parties a fair opportunity to show their opinions and to bring forth their strong reasons; but "The Discussion of all religious and moral subjects" does not comprehend controversies about the propriety of giving or withholding the name of the writer of an article. Of what possible importance it can be from whom an article emanates, while the sincere inquirer after truth is solely concerned with the argument of the writer, it is difficult for us to divine.

A correspondent has sent us a long article to prove that every writer in a public journal ought to subscribe his name. If personalities are allowed to appear—if any thing libellous is published, an Editor is held responsible for the name of the writer or for the article itself. He is, of course, at liberty to make his own election in such a case, but in every other, it is of no moment to the reader whether the article emanated from the brain of a man or a woman, of an American or a Frenchman, a black person or a white one. We have no room for discussion of such topics. Neither will the Reflector be made the arena for personal gladiators. If, however, a writer desires to publish his name, we make no objection to it.

A multitude of evils would grow out of the course urged by the correspondent referred to.

Let us have articles on suitable subjects, prepared with much of thought and prayer, and we shall hail their coming with thankfulness. Allow us to add that there ought to be and there can be more and better writers than are found at present. It will cost effort and patience, in some cases, to acquire the ability of good composition,—to prepare an article for the press, so that the Editor shall not need to re-write it.

We have been favored with many excellent articles, during the year just completed, and hope that even increased efforts will be made by our respected correspondents to enrich the columns of the Reflector.

Brethren, you have kindly bidden us God speed, and we thank you. He whom we are attempting to serve, has blessed our enterprise beyond the expectations of most of our friends, and we owe to Him a tribute of praise. Our hope is still in Him. Dear Brethren, forget not to implore for us His perpetual guidance, and to render us that assistance it is in your power to confer.

Extract of a letter dated June 23d 1839.

Dear Bro. Grosvenor,
Your very kind letter came to hand on Saturday evening, and your sympathy is, I trust, fully appreciated. God in his wisdom has been trying me for some time past, to prove me and know what was in my heart. Threatening and flatteries have alike been used to shake my integrity, but grace has thus far triumphed. Unto Jesus name be the glory. But, my dear brother, I have not for one hour been discouraged. I know in whom I have believed. I tried selfish expediency years ago, and it proved a broken reed. I then resolved to ask counsel at the mouth of the Lord, and to do his will; and though it has required self-denial, it has proved safe and pleasant. I have seen developments of character here that have surprised me; and hypocrisy has assumed forms in which I never saw it before. I trust that I have learned lessons which, by the blessing of God, will make me a better minister. Remember me in your prayers. I need help from God. If there is ever a time, when ministers should give themselves to prayer—to special, earnest prayer, it appears to me that the present is that time.—O for a faithful, self-denying, uncompromising ministry at this time. Watchmen that shall "cry aloud and spare not." To me the christian church appears almost shorn of her glory. We want reformers, men of God, made strong by his spirit.

Your paper is doing a good work here. The writer of the letter from which we have taken this extract, is one whom we have never seen, but for whose character we have a high respect. We make the extract for the purpose of showing the lovely spirit of a man whose labors can not be tolerated by a Baptist Church in one of these United States, because he is disposed to "declare all of the counsel of God" with uncompromising fidelity. There are those who stand ready, undoubtedly, to throw the blame on him, and to suspect that he is "not so prudent and accommodating as he might be." But we learn a different character of our brother from those who are personally acquainted with him.

We once heard one of our brethren, in delivering "the charge" at an ordination, assure the young minister that he would never meet with any troubles among his people, if he should only be "prudent and kind and accommodating." But is it so? Who, else, was ever so prudent, so kind and so accommodating, as He who was characterized as the Prince of peace?—and yet who was ever treated with more wanton barbarity than He?

Let young ministers take it as a point settled long ago, that he is acting most wisely, who discharges all of his duty from love to God and love to man, and then "leaves all with God." The ultimate result of such a course will prove infinitely better, both for the individual and for the cause of truth, than that of a course of policy which forgets God in a supreme regard for one's own peace and worldly popularity.

CONNECTICUT CONGREGATIONALISTS.

Slavery. A Correspondent of the New Haven Record communicates a statement of the recent doings of an association of Congregational Ministers in Hartford County. The article is one of some interest, especially in two or three points.

1. We are very certain that "the general position of the ministry" (of all denominations) "in the whole state," is not truly "represented" by that of this association in regard to their "belief that associations at the North, for effect against slavery, do not promise to be of any real advantage."

2. In the answers given by the association to the second, third and fifth questions, we are happy to see evidence that the members have some confidence in the influence which "associations at the North" may exert against slavery.

3. The fourth answer makes "slavery a system of iniquity and crime," while it denurs at calling "all slaveholding sin." This is queer logic! What is "slavery" but "slaveholding"?

And is not a supporter of "a system of iniquity and crime," who practices "slaveholding?" And is such an act not "a sin?" Is it not a sin to support "a system of iniquity and crime?" Lock and Stewart and Brown and Watts and Hedge and others must be quickly superseded by a new set of logicians, or our school boys will be liable to pronounce this defective reasoning? Possibly, our friend Bushnell of Hartford will favor us with a new treatise on Logic, and set all right.

THE SLAVERY QUESTION.

A Hartford correspondent of the New-Haven Record says:

The Hartford North Association of Ministers met in this city the last week, and four or five questions in regard to slavery were proposed by one of the brethren, which were discussed and answered, with a result, which I have no doubt, well represents the general position of the ministry in the whole state, and therefore I will give you an account of the facts.

1. Is it our belief that associations at the North, for effect against slavery, promise to be of any real advantage? are they good as means to the end? The general opinion seemed to be negative. Some could not tell what possible associations might be invented; but all with three or four exceptions, disapproved of the present associations.

2. Is it your belief that slavery might be abolished without detriment to the masters, and with general advantage to all concerned? Unanimously, and without qualification, Yes.

3. Is the denial of the marriage state, the surrender of parents and children, the forbidding of religious instruction orally, and of mental cultivation by reading, any thing less than a flagrant violation of human rights, and of principles sacred to God? With strong emphasis and unanimously, No.

4. Is "all slaveholding sin?" Every one, I believe, answered with qualifications, and all but four or five condemned the language—agreeing, however, as it would seem, that a less particular statement, such as, that slavery is a system of iniquity and crime, would not be objectionable.

5. Would it be desirable, if the members of the General Association, meeting at Danbury, perhaps in some informal conference, would exchange views on this subject, and see how far the ministers of the States may be united, in the exertion of a reasonable and efficient influence against slavery?—Yes—*unanim.*

Such is the result elicited by a free and cordial expression of sentiment in our Association.

Another word on a part of the answer to the first question. "All, with three or four exceptions, disapproved of the present associations;" i. e. of Colonization Societies at the North as well as of Antislavery Societies, unless we consider Colonization intended, as some now pretend, exclusively "to benefit Africa." But the Phases of this Moon are so many and unlike, it is nearly impossible to predicate of it any thing with certainty. At the South it is supported by Henry Clay and other Toot-Tot Slave-holders, as "the great Antagonist of Abolition;" while at the North, some regard it as only an African Mission Society, others, a few, sympathizing with the slave-holder in his affliction, are pleased to hope it will put down Abolition and others still speak of it as Dr. Alexander Proudfoot does, in a call he has sent out dated, "Colonization Rooms, N. Y. June 20, 1839," and signed "Alexander Proudfoot Cor. Sec. N. Y. Col. Soc." beginning as follows.

"RESPECTED FRIEND,—The fourth of July, the anniversary of our nation's independence, is now approaching, and while we exult in our own immunities as citizens, let us recollect the millions who are yet doomed to the degradation and sorrows of slavery. Perhaps no service which we can perform is more acceptable to the Object of our worship than "to undo the heavy burden and let the oppressed go free;" and this is the primary object of the Colonization Society."

Surely, the Hartford Ministers can not regard the Society in the same light with the Doctor, or they act inconsistently in condemning all "Associations at the North, for effect against slavery." We are glad, when people get half right, although we prefer to see men, and especially Ministers, know what is right and do it. Why, this Slavery is no very mysterious affair after all, that it should require so much parleying and quibbling and putting off, &c. &c. before any thing can be done. An honest child knows all about it and what ought to be done.

To Correspondents.—The communications of "A. W. B.," "A. B." and others will be attended to as soon as possible. c. w. d.

"Transplanted Flowers."—We acknowledge with pleasure the receipt of this volume and others of a similar character which shall be noticed in our next. c. w. d.

BAPTIST ANTI-SLAVERY PRAYER MEETING, IN NEW YORK.

The first meeting of this description was held in the Pearl Street Chapel last Thursday evening. It was every way a delightful occasion. Br. Grenell called the assembly to order, and after singing and prayer, an address was delivered by Br. Dunbar. Several speakers briefly brought forward profitable facts.—And I am happy to add that all present appeared to join most fervently, as in all the prayers, in the closing one for a special blessing to rest on the Christian Reflector. O, that the prayer may be heard and graciously answered!

All departed reluctantly from the house of God; but not until we had resolved to hold such prayer meetings regularly hereafter, on the last Monday evening of every month. The next meeting therefore will be held on the last Monday evening in July. Br. Grenell will deliver an address. Notice will be given of the place. We affectionately invite our brethren of the different churches in the city to come and join with us in our holy and pleading duties. If we cannot agree in all the measures that may be proposed, we ought at least to agree in prayer for the speedy and peaceful overthrow of slavery.—C. W. D.

HOW ABOLITION DESTROYS THE CHURCHES. A FACT.

At the Anti-Slavery prayer meeting lately held among Baptists in New York, it was stated that the North-Beriah Baptist Church (Br. Dunbar's) has ever been avowedly Anti-Slavery from its very origin. When that body of believers met to worship God in an old lot, one of their first acts was to pass a solemn vote to hold no communion with slaveholders. At that time, slavery existed in the State and City of New York. And, yet, strange as it may sound to some, the little church was not destroyed, but has continued to prosper greatly to this day! Her Anti-Slavery action has always been the same, and was at one time blessed of God, in a great degree, to the removal of the last vestige of New York slavery from the churches in the city. God grant that every Baptist Church in the land may speedily "go and do likewise."—C. W. D.

CENTRAL CORRESPONDING COMMITTEE.

At the last meeting of this Committee the following resolutions were passed:

"Resolved, that we earnestly request our brethren in the different churches who are friendly to the proposed Convention, to lose no time in publicly expressing their views on the subject, as has been so well done by the church in Bridgewater, Pa.

Resolved, that our Secretary be instructed to inform our beloved co-workers in Great Britain and the West Indies of the contemplated Convention, and to invite their attendance or correspondence on the occasion."

A true copy from the Minutes:
Attest: G. W. DENNISON, Sec'y.

Conventional and Associational action.—Our readers have already been made acquainted with the action of the Connecticut Baptist State Convention on the subject of Slavery.—It is cause of devout gratitude to God that, probably, two thirds of our denomination in that State, are sound on this great question.—We saw enough at the Convention to convince us that, if several prominent ministering brethren were right, the whole of our churches in that state would come over to the help of the poor slave en masse. We took notes of the remarks made while slavery was under discussion in the Convention, which we may perhaps present at some future day.

The New York and Hudson River Associations have recently held their sessions, and in both of these bodies "the delicate subject" was more freely discussed than ever before.—So much for ecclesiastical gag law! C. W. D.

ANOTHER LETTER FROM BR. AARON.

It affords us renewed pleasure to present extracts from another letter, written by this dear brother to the Editor. May his impaired health be perfectly restored, that his hands may be as active in the good cause as his heart now is!

Burlington, N. J. June 19, 1839.

Dear Brother Grosvenor:
It is true that I have a heart-felt sympathy with the oppressed, especially those injured most of all; the dark children of Africa. But all sympathy just hereabout, is practically unavailing, as it seems impossible to induce our immediate community to think, or even hear any thing on the subject of human rights—as it affects men with a colored skin."

[Br. A. here gives the names of several decided Baptist Abolitionists in his vicinity, and adds:]
"Toward the close of August will be held, if God permit, a New Jersey Anti-Slavery Convention. The meeting will take place a few miles East of Morristown, and 12 or 15 N. W. of Newark, at which try to be present, and induce others to attend, who are of correct views, and adapted to advise and suggest the elements of a right organization. I believe we have nearly 1000 signatures of respectable persons who are for this Convention. And may New Jersey, blamably tardy, be led now to adopt measures harmonious, efficient, and correspondent with the emergencies of the time!"

All health, and the engrossing cares and labors of a boarding school, must excuse my seeming delay in writing. I hope for recovery from the former, and exemption from the latter before very long; then I shall be happy to devote not only, as now, my prayers, but all the powers of soul and body to the cause of universal and impartial benevolence.

We ought to procure an answer in our denomination to Dr. Wayland's "Limitations," as well written, as logical in appearance, and as much so in reality.
I send ten dollars for the benefit of the paper, &c.

I am, with great respect and christian affection,
Your friend and brother,
SAMUEL AARON."

INDEPENDENCE.

The exercises in the Union Meeting House, advertised in our last, will commence to-morrow, at half past ten o'clock, A. M.

New Temperance House in New York.—It is rarely we have experienced greater social pleasure than was afforded us recently at the Boarding House opened last spring by Mr. Roswell Goss, in Barclay street, New York.—This gentleman formerly kept a similar establishment in Boston; and having now located in New York, we most cordially commend his house to the patronage of the christian public.

Our friends in the country who visit New York, are often at a loss for a quiet house, where they may feel that they are indeed at home.—Such a house is that kept by Mr. Goss. The building itself is spacious, and handsomely finished. Its location is near the North and East River Landings, in one of the healthiest and pleasantest parts of New York. Of the fare, as we can speak from experience, no friend of God and man can possibly complain. The products used are all free from the sweat and blood of the slave; and we hope, hereafter, to meet many a true-hearted abolitionist at this hospitable dwelling of Mr. Goss. c. w. d.

From the Watchman.

4TH OF JULY, 1839.
Free! free! how glorious still
My country, o'er thy boundless main,
From verdant vale and craggy hill,
"Poured the freeman's song again.
Old age renews its youth to-day,
And childhood, prattling at her knee,
And manhood, in his noon-day strength,
Exulting boasts, We're free! we're free!

And are we free? do all thy sons,
My country, share this boon of heaven?
From lisping youth, to re-vent age,
Unparished is this treasure given?
Comes there not in the gale that blows
From sunnier climes a voice of woe?
The clanking of the mental's chain,
The curse that binds his spirit low?
And are we free? are not thy sons
The slaves of sordid passions still?
Bound to the gods their hands have made,
Who hold them captive at their will?

We are not free!—though gaily stream
Our banners in the deep blue sky—
We are not free—though clarion blasts
Proclaim the day of liberty.
We are not free! man ne'er is free,
Until erect in truth he stands
Sublime, in moral dignity,
As erst from his Creator's hands.
Then is he free—and then he may
Shout long and loud of liberty;
Then are we free and then we may,
Exulting sing—We're free! we're free!
H. S. W.

On the 13th of April, Br. ONLEY BENNETT was set apart to the work of the gospel ministry, in the Baptist meeting-house at Eaton village. Sermon by Br. Aaron Perkins, from Rom. ix. 1, 2.
Br. Bennett has since taken charge of the Baptist church in McDonough, under very favorable circumstances.

Romanism in Great Britain.—In 1791 there were not in the whole of Great Britain 30 Roman Catholic Chapels; there are now 519, besides 43 in building. There was no Roman Catholic college; there are now 10 and 60 seminaries of education, beside chapel schools. The Roman Catholic population of Great Britain is now very little short of 2,000,000. In Scotland popery has been of late advancing. In Ireland it is represented also on the increase. True religion can never prevail, through the increased activity of its friends, without driving the enemy of the carnal heart to assume some one or other of the many tangible forms of religious error.

BRIGHTON MARKET.—Monday June 24. [Reported for the Daily Advertiser and Patriot.]
At market 175 Beef Cattle, 12 working Oxen, 15 Cows and Calves, 560 Sheep and Lambs, and 350 Swine. 160 Swine were reported last week.

Prices.—Beef Cattle.—Last week's prices were not sustained, and we reduce our quotations. First quality \$9.50 a 9.50; second quality \$8.75 a 9; third quality 7.50 a 8.50.
Cows and Calves.—We notice sales at \$30, 36, 38, 45, and 55.
Sheep and Lambs.—Lots were taken at \$3.75, 3.85, 3.94 and \$4.
Swine.—Dull: a lot of old Hogs selected, mostly barrows, at 8c, and a lot, nearly all sows, at 7c, and a lot of small Pigs at about 8c; at retail, from 7 1/2 to 11.

NOTICE.
The third Quarterly Meeting of the New Eng. Female Mor. Reform Society will be held in Worcester, in the Methodist Meeting house, on Wednesday and Thursday, the 10th and 11th inst.

The Board will meet at the same place at 10 o'clock, Wednesday Morning. The Society will meet at two o'clock in the afternoon, when addresses from several Ministers may be expected. It is hoped that the Friends of this good cause will be punctual in their attendance.
By the Committee.

Married:

In Worcester, by Rev. S. B. Swaim, Mr. Samuel B. Groot of Winchendon to Miss Harriet A. Whitmore of Worcester.

Died:

In Worcester, James Arden, son of Mr. Jas. White, aged 2 years.—July 1, Daniel Stearns, a Revolutionary pensioner, aged 82.
In Fall River, 21st ult. Mr. Wm. Valentine, 80. He was at one time a member of the Senate of Rhode Island, and in his youth was engaged in the revolutionary war.
In Killingly, Conn. 14th ult. Rev. Elisha Atkins, Pastor of the First Congregational Church, in that place, 89. He was graduated at Yale College in 1773. At the commencement of the Revolution he entered the Ameri-

can army, and served as a chaplain during the war.
In New York, 21st ult. Mr. Jacob Vandenberg, 53.

FOR SALE.

A BOOK BINDERY ESTABLISHMENT in Fitchburg Mass., consisting of a full set of TOOLS, Ruling Machine, &c. The above will be sold low, if applied for soon. To a man who has a small capital, this affords a rare opportunity, as business is good and permanent.
Apply to Austin Hayden, Fitchburg, or to Samuel Wardwell, Dalton.

A. HAYDEN. Fitchburg, Mass., July 3, 1839. 5w.27.

Havana Sugars.

3700 lbs. Brown Havana Sugar at 10 cts.
600 lbs. White " do. do.
2000 lbs. Prime Porto Rico do.
500 do. Refined Loaf do.
500 do. Crushed & Powdered do.
For sale by J. R. BIGELOW & CO.
No. 3, Granite Row, opposite Dorr, Howland & Co's.
Worcester, June 26, 1839.

CIGARS & TOBACCO.

5000 REAL PRINCE CIGARS, Choice Brand.
5000 Tributo and Havana do. Prime.
10000 Common Spanish do.
500 lbs. Extra Honey dew Tobacco.
For sale by J. R. BIGELOW & CO.
Worcester, June 26, 1839.

MOUSELIN DE LAINES,

at 20 cts. pr. yard!!

63 PIECES Mouselin de Laines, 20 to 75
18 " Chally " 20 " 75
30 " Light Printed Laines " 42
50 " Mourning " 25 " 42
100 " best quality English Prints at 25
100 Dozen, Cotton, Silk, Raw Silk, Pic Nic, Linen and Kid GLOVES from 12 1/2 to 75
100 Dozen Cotton Hose " 10 to 75
Together with a Great Variety of Summer Stuffs and other Goods this week receiving and for sale cheap by
ORRIN RAWSON.
Worcester, June 26, 1839. 6w.26.

Molasses, Rice, Grain, &c.

5 Hhds. prime Retailing Molasses.
500 lbs. Rice.
20 Bbls. Fancy Flour.
50 Bu. North River Rye.
50 Bu. Yellow Corn.
1000 lbs. Raisins.
3 Casks Salmeteras.
Together with a variety of other goods.
STONE and WOODEN WARE constantly on hand at J. R. BIGELOW & CO'S.
Worcester, June 26.

Large Stock of Dry Goods,

Selling off at Cost!

THE Subscriber wishing to reduce his Stock of Goods previous to the first of September next, therefore offers until that time a part of it at cost, and less than cost, and the remainder at a small advance.
ORRIN RAWSON.
Worcester, June 26, 1839. 9w.26.

NOTICE.

THE subscribers have formed a connexion in business under the firm of J. R. BIGELOW & CO., and are now receiving at the old Store of P. Richardson & Co., a large assortment of West India Goods and Groceries. Consisting, in part of

Flour,	Salmon,	Raisins,
Grain,	Halibut,	Currants,
Pork,	Teas,	Spices,
Lard,	Sugars,	Preserves,
Han,	Rice,	Alf,
Mackerel,	Molasses,	Porter,

J. R. BIGELOW,
JNO. BIGELOW.
Worcester, June 26, 1839. 3w. 26.

COFFEE.

700 lbs. Warranted Old Government Java Coffee.
1000 lbs. Prime St. Domingo Coffee.
600 do. Sumatra do. at 10 1/2 cts.
Opposite Dorr, Howland & Co's.
For sale by J. R. BIGELOW & CO.
June 26, 1839.

Ladies Travelling Baskets.

6 doz. Ladies Travelling Baskets of various forms and sizes. Also, a variety of Fancy work do. for sale at No. 3, Granite Row, By J. R. BIGELOW & CO.
Worcester, June 26.

FRENCH LAWNs,

at Rufus Sanger's

NO. 7, GRANITE ROW.

1 CASE French Lawns, Rich Patterns at
1 do Scotch " 50 cts.
1 do Bishop " 30 " 25
1 do French " mourning " 25
1 do " do " 37
1 do Chally, Mouslin de Laine, Lama, Silk, Merino and Raw Silk Hd'fs., and Shawls, prices from 25 cts. to \$3.00, each.
June 11th, 1839. 24lf.

American Slavery as it is;

TESTIMONY OF A THOUSAND

BY THEODORE D. WELD.

224 Pages, Octavo: Price, 37 1/2 cts. A few copies for sale at this office.
Worcester, June 5, 1839.

NEW CHEAP GOODS.

The Subscriber is this week receiving

39 PACKAGES more of FRESH and

DESIRABLE GOODS—among which may be found

4-French Prints at 17 cts. per yard.
English " 12 1/2 " "
American " 6 1/4 " "
Furniture Patch " 9 " "
Printed Lawns " 20 " "
Mou. de Laines " 25 " "
Plain Silks " 33 " "
Figured " 50 " "
Bed Ticking " 11 " "
Merino Cas'm'r. " 12-12 " "
Ermonts " 42 " "
Broad Cloths " 50 " "
Heavy Cas'm'r. " 62 1/2 " "
" Satinets " 50 " "
Bro. Shirtings " 6 1/4 " "
" Sheetings " 9 " "
" Linen Table Covers at 37 1/2 cts. per yard.

Colored Linen Table Covers at 75 cts per yd.
Ladies' Little Thread Gloves at 12 1/2 cts per pair.
Together with a great variety of other

GOODS equally cheap by

ORRIN RAWSON.

Worcester, May 29, 1839. 6w 22

BRAIDING STRAW.

JUST RECEIVED.

50 LBS. Good Braiding Straw at 25 cts. per lb. Straw Machines at 12 1/2 cts. each. Good 11 Braid wanted for which the highest price will be paid by

RUFUS SANGER.
No. 7 Granite Row, Worcester. 32

HELP WANTED.

A CAPABLE GIRL, who understands a Housework generally, is wanted in the family of the subscriber—a good wages and a good situation may be obtained by immediate application.

D. S. MESSENGER.
Worcester, June 19, 1839.

SOUCHONG TEA.

A FEW boxes Souchong Tea, of extra quality, just received and for sale by
J. R. BIGELOW & CO.
June 26, 1839.

Ham and Lard.

1000 lbs. Boston Ham.
500 lbs. Prime Lard.
5 Bbls. Clear Pork.
At No. 3, Granite Row.
By J. R. BIGELOW & CO.
June 6, 1839.

Cod Fish and Mackerel.

2000 LBS. prime Cod Fish.
1850 Smoked and Dried Halibut.
75 " " Salmon.
10 qr. Bbls. No. 1 Mackerel.
At J. R. BIGELOW & CO'S.
June 26, 1839.

WANTED.

IMMEDIATELY, a faithful, capable, and industrious GIRL, to work in my family. To one of this description, a satisfactory situation and compensation will be given.
HENRY J. HOWLAND.
Worcester, June 26, 1839.

SILK AND SHAWL STORE.

RUFUS SANGER,

No. 7 Granite Row,

HAS just opened a very rich and extensive

assortment of SILKS and SHAWLS,

which will be sold at Boston prices,

among which are,

2000 Yards Figured Poul de Sois from 70 cts.

POETRY.

A NAME.

BY MRS. L. H. SIGOURNEY.

Let us make us a name, lest we be scattered abroad.—
Genesis, xi, 4.

Make to thyself a name,
Not with the breath of clay,
Which, like the broken hollow reed,
Doth sigh itself away:
Not with the fame that vaunts
The tyrant on his throne,
And hurls its stigma on the soul
That God vouchsafes to own.

Make to thyself a name,
Not such as wealth can weave,
Whose warp is but a thread of Gold
That dazzles to deceive;
Not with the tints of Love
Form out its letters fair;
That scroll within thy hand shall fade,
Like him who placed it there.

Make to thyself a name,
Not in the sculptured aisle;
The marble oft betrays its trust,
Like Egypt's lofty pile;
But ask of him who quelled
Of death the victor-strife,
To write it on the blood-bought page
Of everlasting life.

MISCELLANY.

LETTER FROM FRANCE.

[From our Correspondent.]

MONTAUBAN (Tarn and Garonne) 12 February, 1839.

I wrote you, some time ago, that a number of French pastors had signed petitions and used all their influence to have a Protestant seminary established at Paris. They said, to explain and justify their request, that the city of Montauban is too small, that it does not afford enough scientific and literary resources, that the studies there are necessarily imperfect and incomplete, that Paris is the grand focus of intellectual movements, that a theological seminary there would be exactly in the right place, that it would exert a salutary influence over the whole country, &c. My intention is not to enter now into this discussion. I will only make two brief remarks: first, it is certain that our most illustrious theologians have gone from seminaries established in small cities. Geneva was and is still a small city; Wittenberg, where Luther taught, is a small city; Göttingen, Heidelberg, Halle, where are the principal universities of Germany, are small cities; Oxford and Cambridge also, in the United States, New Haven, Princeton, &c., are not, if I am rightly informed, places of the first nor even of the second order in population. It is then a fact, an undeniable fact, that theological studies can be very successfully made in small towns. Large cities are perhaps more injurious than useful for future pastors, because they offer many sad temptations of every kind. Then, too, even if a faculty of Protestant theology were very desirable in Paris, it is no way presumable that the government of Louis Philip would consent to grant it to us. There are many other institutions more urgently needed, and he does not wish to dissatisfy the Roman Catholic clergy, who would be displeased to see this new protestant school. In short, I have no doubt on this subject. The faculty of reformed theology will remain at Montauban, and will not have to contend against a rival institution at Paris. The city of Montauban is the true capital of French protestantism.

This seminary is destined then to render eminent services to the cause of the gospel in France. From its bosom will go forth faithful servants of God, to preach the doctrines of the Reformation, to awaken slumbering souls, and to sustain worthily the contest against popery. Every where the old controversy between Rome and protestantism is revived. The priests feel that their edifice of human traditions threatens to fall upon their heads, and they make unheard-of efforts to save themselves from this irreparable ruin. Very recently, several bishops held a sort of conference at the archbishop's of Aix to devise means to stop the progress of protestantism. Is not this a sign of the times? Is it not a proof that popery feels its foundations shaking, and has serious fears for the future?

I do not indeed pretend that Roman Catholicism has lost all its power in France. We would entertain no such extravagant notions. A church which has existed for more than twelve hundred years in our country; a church which is deeply rooted in manners, habits and prejudices of the people; a church which flatters the passions of men, accommodates itself to the infirmities of our nature, which amuses the imagination by its theatrical pomp, and makes itself worldly to keep the world under its power; such a church struggles long against the seeds of death before perishing; its agony is obstinate, and several generations pass away before it gives up its last sigh. But it is not less true that the pure and holy religion of the gospel, the religion which was preached by our glorious reformers, gains ground among the enlightened, and an immense field is open to its efforts. We, French Protestants, ought to be the salt of the earth; we ought to shine as lights in the midst of these thirty-three millions of infidels or bigots.—And what an inestimable blessing for the whole world, if a great multitude should arise in France, calling upon the name of Jesus, professing the Christian faith in all its purity, and scattering far and wide the good seed of the Word of God!

I will express, in concluding this letter, a hope which is dear to my heart. The friends of the gospel in the United States have often shown a desire to contribute to the evangelization of France, by sending among us some of their young preachers.—If these missionaries arrive without being well acquainted with our manners and customs, probably they will meet with great obstacles in their labors. But if there are American youth accustomed from their childhood to speak our language, who would be disposed to consecrate themselves to the cause of the Lord in France, they could, af-

ter finishing their theological studies in the United States, come and pass one or two years in the seminary of Montauban. They would here find professors who will be happy to give them a fraternal reception; they would find, particularly, an earnest, devoted friend, who would employ all his cares to direct them in their career, and to strengthen thus the ties which unite France and the United States.

Accept, &c. G. DE F.
N. Y. Observer.

ENTERTAIN STRANGERS.

We have long been disgusted with that narrow selfishness which is by many manifested towards "foreigners," and we are glad to see this mean but growing vice of hostility to those who seek a home here as did our fathers, sharply rebuked by our brother Archibald. We copy from the Herald of Freedom.

Dear Sir,—While attending the very interesting annual meeting of the State Temperance Society, held at Concord last week. I was not a little perplexed and shocked at a statement of one of the members. When the resolution respecting the protective influence of the legislature was pending; he was opposed to its passage, and remarked as follows: "I am as much opposed to the law, licensing the sale of ardent spirit as any other person. But" &c. It was in this connection that the gentleman also observed, "I am opposed to capital punishment, yet I do not wish the law repealed; he wished for their continuance in consequence of the hordes of foreigners who were pouring in." I confess I found considerable difficulty in developing his meaning in wishing the continuance of what he otherwise considered bloody and sanguinary laws for the special and peculiar and exclusive benefit of foreigners. This, thought I, assuredly is not American colerphobia, but is it not one type of the same or a similar malady? Is it any thing more or less than American caste, pride and prejudice? But who are foreigners, for whose special benefit these laws must be continued? I have been in this country over twenty years, and I think I may safely say, that I have been peaceable, and sought and prayed for the peace of the land where I have enjoyed peace. Yet I suppose in Mr. P.'s estimation I am a foreigner!

But who is Mr. P., is he also a foreigner? O no, he is a native born American, a real Yankee. Well, who was his father? Was he also a native American? (I do not mean an aboriginal.) Yes, well, who was his grandfather? Ah, we must stop and not go too far back, lest we should find some "Syrian ready to perish," some foreigner. And when the real native Americans form a Colonization Society to compel foreigners to emigrate with their own free consent, perhaps even Mr. P. will be in danger of being sent home to his own dear native country. Seriously, are foreigners "sinners above all men" in America, that these laws must continue in force on their account? Who were they who made the convent in Charleston a heap of smoldering ruins, and sent so many shrieking, defenceless females from their conflagrated retreat in the dead of night? Who first insulted foreigners while employed in burying their dead out of their sight, and then pilfering their dwellings?—Who composed the thousands of gentlemen of "property and standing," in broad day and broad cloth mobbing a few females? Who are those who go out from the halls of legislation and imbue their hands in each other's blood? Who were those who murdered Lovejoy? Who ferociously destroyed Pennsylvania Hall? Who compels the Indians to leave their cultivated fields and the land of their fathers' sepulchres? Who embroils so many millions of their fellow creatures? My heart sickens, my hand trembles, and I must not read to the end of this horrid chapter.

To whom are we to look for these beautiful specimens of order, justice and humanity?—To foreigners? O no, they are what Mr. P. and some others would call Americans, republicans, men who are created free and equal.—While speaking of foreigners, I wish it might be seriously pondered how they have been and still are treated. We may continue to act on the mean and ferocious maxim that "might makes right," but it is dangerous as well as wicked, to practice cruelty "because it is in the power of our hands." There will be a day of reckoning, a tremendous reaction. I wish I had charity to believe that these helpless and defenceless strangers and foreigners have both forgiven and forgotten the cruelty, insult and injustice which have been measured out to them, but from what I know of their natural dispositions, and the very spirit and genius of their religious tenets, I have no reason to believe that they have fully and freely done either. Will the continuance of capital punishment for certain crimes, to be inflicted on foreigners only, be a shield and defence, or would Mr. P. and others shut out the gates around the Atlantic, Pacific and Indian oceans, and keep all foreigners of all countries, climates and complexions out of this free and happy land, and then draw the curtains of colerphobia, caste, pride, and intolerable conceit around you and go to sleep?

HENRY ARCHIBALD.

Bow, June 16, 1839.

THE PRACTICAL MAN.

There are many openings presenting themselves daily, to our brethren. It is only for them to make themselves efficient and practical men. We want intelligent first rate mechanics, farmers and manufacturers. Could we supply thousands of them, and only prevail on them to believe they could live out of New York, Philadelphia and Boston, they might all be usefully and profitably employed. The Canadas, the Western States, Mexico, and the West Indies, present grand fields of enterprise for such men.

Why the thousands of our brethren, middle aged and young, lounge about our big, corrupt cities and towns, idling away their time or attending to menial services for a mere penury existence, we cannot divine. We should think they would get tired of the insult, proscriptio abloquy and scorn which follow and "abide" them, in every street and lane. Rather, brethren, go into the woods with your spade and hoe, where you can raise corn, potatoes and pumpkins, where you can hide yourselves at least one sixth of your time, from these black-hearted tormentors, and where you can make men of yourselves, learn to work and provide comfortably for yourselves and families and be independent, within yourselves. I had rather wear "tow cloth" and live upon butter and potatoes, under such circumstances, than have all the luxuries and humdrum the thousands of our depressed brethren have, in all the gay sods of this corrupt land.

Brothers, to talk about affluence, respectability, and elevation, until we thoroughly alter our course, and effect a radical change in our habits, is nonsense. Our inefficient dependent way of living would beggar and degrade any people under the sun. We must swing off, branch out, lay hold and practically be men, before we can be estimated or occupy ourselves as such.

Shall other men cultivate farms, raise stock, furnish markets, build houses and shops, dig canals and make railroads, in order to gain rep-

utation and competency, and we be doing none of these things except the same considerations, vain delusion!—fatal expectation!

Colored American.

From the Colored American.

JUSTICE IN FACT. It will be seen in the following, that the very respectable gentlemen of Philadelphia, to whom it was entrusted, to indemnify for property destroyed by the burning of Pennsylvania Hall, have moved at last, so as to pay for the books then lost. In this move there is an increasing beam of hope to the stockholders. I wonder if they have forgotten brother Wright's cloak, consumed in the same conflagration?

THE AWARD.—In the burning of Pennsylvania Hall, it will be recollected, the Anti-Slavery Depository was destroyed with a large amount of books. A claim for damage was preferred by the Committee having charge of the Depository, and an award has at length been obtained of \$1357 00. An award has also been made to Benjamin Lundy, whose books and papers were lost in the conflagration, of 900 dollars. Whether the loss, in either case, is covered by the amount granted, we cannot tell, but this is better than nothing.

DUTCH BUTTER.—Large quantities of butter are annually imported into England from Holland, and some from the same country has occasionally found its way into this. It is justly celebrated for its superior quality, and its power of resisting decomposition, or its not being liable to become rancid. In the Holland dairies, every thing is conducted with a system and neatness, from the feeding of the cows to the completion of the butter, worthy of all imitation and praise. That there is any thing in the climate or pastures of Holland that renders their dairy products superior to those of the rest of Europe, or to ours, is not to be supposed; the difference is clearly in the manipulation, and were our butter and cheese in general, made with as much skill and care as in Holland, we might successfully compete with the Dutch in the West Indies and other markets, to which our butter will now barely pay the cost of transportation.

According to the report of Mr. Mitchell, made to the Highland Society of Scotland, the process in the Dutch dairies is substantially as follows:—"The milk, when taken from the cow, is poured into large earthen pitchers and placed in a vat of cold water, which quickly reduces the temperature. It is then placed on shelves until the cream separates, when it is taken off and placed in vessels for churning. In these it is first allowed to become a little soured, and then the churn is half filled with the cream. In the best dairies, churning is performed daily; the system being so arranged, that a supply is constantly in readiness. In winter, a little boiled warm water is added to the cream to give the proper temperature previous to the churning; and in very warm weather, it is sometimes submitted to the cold bath to reduce the heat. The butter, when taken from the churn, is put in a shallow vessel and carefully washed with pure cold water, and then worked with a slight sprinkling of salt, whether intended for rolls or for barrelling. The butter is considered best, when the cows have been at grass about three weeks; it is then delicious—is made into fanciful forms of animals, pyramids, &c., and stuck over with fragrant flowers, and sells as high as sixty or seventy cents per pound. When intended for packing, the butter is worked up twice or thrice a day, with soft, fine salt, for three days, in a shallow tub; there being about two pounds of this salt used for fourteen pounds of butter. After this thorough preparatory working, the butter is then hard packed in layers into casks made perfectly sweet and clean. The wood preferred is oak, smoothed carefully inside. Three or four days before they are used, the casks are filled with sour whey, and this stands until they are emptied and cleansed for the package of the butter. It is clear, from this description, that independent of the perfect neatness observed in every part of the process, the excellence of the Dutch butter, and the ease with which it is kept in its original sweetness when packed, is owing to the manner in which it is freed from the least particle of buttermilk, by the first washing and the subsequent repeated workings, as well as to the perfect incorporation of the salt by the same process. There are many of our American dairies that produce superior butter; but as a whole, that offered in our markets is a miserable article, destitute of that rich flavor belonging to good butter, and owing to the great amount of buttermilk left in it, utterly unfit for keeping. We believe a reform in these respects, would add materially to the profit of all those who should attempt it, as well as add greatly to the comfort of the great mass of purchasers and consumers.

Genesee Farmer.

LOCOMOTION SIMPLIFIED.—We have had the pleasure of inspecting, at Mr. Barton's coach manufactory in Milk street, Bristol, a carriage which may be said to be almost self-acting, its motion being obtained from the rider's own weight. In construction it is peculiarly light and elegant, and on the mechanical principles beautifully adapted to the object sought to be obtained. The rider's seat is a saddle, and the only effort he is required to make for the rapid propulsion of the vehicle is the easy motion used in a trot on horseback. The result of a trial of its capabilities on Durnan-down and the Stapleton road, fully proves that great velocity may be obtained on a level road. On a slight descent 25 miles per hour may be travelled without danger, and to ascend a hill very little exertion is necessary—some must, of course be used, for even the powers of a steam-carriage are taxed to accomplish an ascent. A vehicle which, from a description we have read, appears to be somewhat similar, has recently been exhibited in London, and we suppose it is this announcement which has induced our fellow citizens to complete their carriage on an invention which originated with them several years ago.—Bristol Journal.

To MAKE HOME HAPPY.

Nature is industrious in adorning her dominions, and man, to whom this beauty is addressed, should feel and obey the lesson. Let him, too, be industrious in adorning his domain, in making his home, the dwelling of his wife

and children, not only convenient and comfortable, but pleasant. Let him, as far as circumstances will admit, be industrious in surrounding it with pleasant objects—in decorating it, within and without, with things that tend to make it agreeable and attractive. Let industry make home the abode of neatness and order—a place which brings satisfaction to every inmate, and which, in absence, draws back the heart by the fond associations of comfort and content. Let this be done, and this sacred spot will become more surely the scene of cheerfulness and peace. Ye parents, who would have your children happy, be industrious to bring them up in the midst of a pleasant, cheerful, and a happy home. Waste not your time in accumulating wealth for them, but plant in their minds and souls, in the way proposed, the seeds of virtue and prosperity.

IMPORTANT DISCOVERY OF AN ABORIGINAL RACE OF NATIVES, NEW SOUTH WALES.—We learn by the *Tasmanian and Austral Asiatic Review*, of October, 19, 1838, that "a most interesting discovery has just been made, by a gentleman belonging to Sydney, of a race of natives inhabiting the banks of Thorne's river (a river lying between the Big River and Moreton Bay, navigable upwards of sixty miles inland), incomparably superior to the Aborigines of other parts of the territory, both in intellect and personal appearance, and much further advanced in civilization. Our informant, who visited the place in search of good cedar grounds, informs us that they inhabit villages of from twenty to fifty houses in extent, each house capable of containing from twelve to fifteen individuals. Three of these villages our informant encountered in his progress, the largest of which must have contained 400 inhabitants. The houses, which are very ingeniously constructed, are in the form of a horse-shoe, with a low porch in front of each; the walls are constructed of slabs driven into the earth and so ingeniously interwoven with wattles as to be impervious to the rain; the roofs of the houses are covered with tea-tree bark, and so strongly is the whole fabric put together, that the weight of several individuals on the roof is insufficient to injure it." As we anticipate being shortly in possession of interesting particulars relative to the above discovery, we shall not fail to lay them before our readers.—Mirror.

A MARK OF DISGRACE. We perceive by the Rhode Island Temperance Herald, that the respectable opponents of the License Law in that city, have been driven to the necessity of acknowledging the truth, that to drink strong drinks at a tavern, subjects a man to disgrace.—At the late trial of Mr. Whitcomb, keeper of the Franklin Hotel at Providence, Colonel Thomas River was put upon the stand as a witness, and sworn. A number of questions were asked him, among which were the following:—"Have you purchased and paid for wine or other strong liquors at the defendant's bar within the time specified in the writ?"

The witness positively declined answering the question, on the ground that according to the rules of evidence, a man was not bound to criminate or disgrace himself.

As it seemed to be a question with the Court, says the Temperance Herald, whether it was any disgrace for a man to drink temperately at the bar room of a tavern—the witness declared under oath, that he considered, in the present state of public opinion, it materially lessened a man in the estimation of the community, if it were known that he was in the habit of drinking strong drinks at the tavern bar; and added further that he would as soon think of going out to the centre of the bridge and publicly proclaiming that he had got the itch, and then expect respectable people to come and shake hands with him, as to think of preserving the respect of the community, if it were known that he was a bar-room tippler.

After the question had been argued on both sides, at some length, the Court decided that the gentleman was not obliged to answer the question, because, if facts should compel him to answer it in the affirmative, it would most assuredly disgrace him in the community.

Boston Mercantile Journal.

PERSEVERE.

It is related of ROBERT BRUCE, the hero of Bannockburn, one of the proudest names that adorn the annals of the brave and chivalric Scots, that, weary and exhausted, he once fled, for refuge and rest, to a lonely barn. He had been robbed of his right to the crown of Scotland, and had long been endeavoring to effect the restoration of his title and power. His efforts had been vigorous, but unsuccessful. While ruminating, with a heavy heart, upon his sad fate, he saw a spider attempt to climb up a rafter that supported the roof. It fell back, but again essayed to do the same thing with no better success. A third time it failed. A gain and again it was foiled in its attempt, but the thirteenth trial was crowned with success. The monarch started from his rude couch. He drew a comparison between the spider's situation and his own. Twelve times he had been defeated. He saw its determination to succeed, and its triumph. It had made as much and as flattering efforts as he had made. Hope revived him anew for future conflict. He resolved that he would triumph over his foes: and the subsequent bright and glowing pages of history testify how complete was his triumph and how glorious his victory.

TRUTH, (or, as he is generally called, Tamerlane), the great Asiatic conqueror, was remarkable for his perseverance. Nothing but impossibilities ever made him cease his efforts, and when others despaired, hope was in full possession of his bosom. Energy and unconquerable resolve made the man. "I once," he was wont to say, "was forced to take shelter from my enemies in a ruined building, where I sat alone many hours. Desiring to divert my mind from my hopeless condition, I fixed my eyes on an ant that was carrying a grain of corn, larger than itself, up a high wall. I numbered the efforts it made to accomplish this object. The grain fell sixty-nine times to the ground; but the insect persevered, and the seventieth time it reached the top. The sight gave me courage at that moment, and I never forgot the lesson."

History contains a thousand examples of the power of the virtue perseverance. Facts prove (what reason teaches) that without it no one has ever made himself honorably noted, and no reform or revolution has been wrought by individuals unaided by perseverance. It is necessary to success in any enterprise. And it is a consequence, as well as a cause, of triumph.

Select some object worthy of attainment. Form your own character. Imbibe correct principles. Plant your feet upon them as upon adamant. Say with FITZ JAMES, "Come one! come all! this rock shall fly from its firm base as soon as I."

Promulgate your principles. Be open to conviction. But use every proper means to persuade and convince others of the truth of your sentiments and their binding nature upon all. In short, persevere.

Mont. Spect.

DEFERRED SUMMARY.

MAD DOGS.—A terrier which was kept in a stable in Washington street, on Monday evening discovered some symptoms of ferocity and bit his owner on the leg and arm. On Tuesday morning he left the stable and went to another, where he attacked a goat. A person in the stable knowing the value which the owner of the dog set upon him, attempted to take him back, upon which the animal flew at him and bit him severely on the wrist and also on the leg. The dog was immediately killed. The probability is that he was mad.

A dog, said to have been mad, was killed on Tuesday morning in Cedar street, near the corner of Lumber street. He had bitten one person.

In Baltimore, a rabid dog was killed a few days since, near the corner of Calvert and Lexington street after having bitten several other dogs.—N. Y. Obs.

The Pittsburg Gazette says: "A dog, supposed to be rabid, was seen in the city by several persons on Friday and Saturday last. On Saturday morning, a little daughter of Mr. James Borbridge was bitten by him; and Dr. Fahnestock, who happened to be in the neighborhood at the time, thought it advisable to cut out the part bitten without delay."

STARVATION IN PHILADELPHIA.—We are informed that on Saturday last, a woman residing in Little Water street, between Lombard and South streets, died of hunger; her husband was a confirmed drunkard, and in consequence of her total want of all necessary of life, which fact she had not made known to her neighbors, she was reduced to a dying condition. Her situation was only discovered when all remedies were ineffectual. She has left five children to mourn her death.—Phila. Ledger.

ANOTHER STEAMBOAT EXPLOSION.—The Louisville Advertiser states that on the night of 28th ult., the steamer Buckeye burst her boilers, about five miles above Randolph. Six persons were killed, and among them Charles Oretzinger and Thomas Rogers, of Louisville.—Prentiss, engineer, and two firemen. Butler Randolph, mortally wounded; Charles Starkey, clerk, wounded; Jacob Thompson, Captain, do. Lack of water in the boilers was the cause of the catastrophe. The wreck was towed up by the *Sultana*, and arrived at Portland on the evening of the 2d inst.

RHODE-ISLAND BAPTIST STATE CONVENTION.—Met at the Baptist Meeting-house in Warren, on Wednesday, April 10, 1839.—By the Treasurer's account it appears that the sum of \$963 06, had been appropriated to the assistance of feeble churches, and the immediate objects of the Convention in their own midst, besides \$1,767 85, which had been appropriated to foreign objects of benevolent Christian efforts.

SHOCKING ACCIDENT.—On Friday afternoon last, a shocking accident happened on board sloop Belvidere, Capt. L. Persey, while in the Annis Squam. The sloop had got ashore—and had carried out a keel anchor and towline, for the purpose of heaving off. The tide ran with great rapidity—and when the vessel got afloat, she passed over the anchor before the hands could take in the slack of the towline. A turn was taken with the rope round the windlass—but the cook being busy in assisting on the forecastle, unfortunately got his head in the bight of the rope, which by some means got a round turn around his neck. Before he could disengage himself, the slack of the hawser had run out, and the poor fellow was dragged to the bows of the sloop, where his head was taken off in an instant and fell overboard! His name was Wm. Delaney. He was aged 48 years, and has a wife and two children in New York.

Boston Merc. Jour.

HORRIBLE.—The Boston Times says—A girl named Matilda Drake, formerly of Litchfield, Ct. had been seduced, carried to New York, and deserted, as usual, by her betrayer. She was destitute, and was turned out into the street by the landlady. A woman named Catherine Hoffman, perceiving her beauty, coaxed her into her house and offered her as a sacrifice to a stranger. Matilda refused to consent; and that so enraged the brutal woman and a man who lived with her in their den of infamy, that they fell upon the girl and beat her in a most ferocious manner. Being alarmed at the consequences, they sent her to the almshouse, where she expired soon after. Both the inhuman monsters have been arrested, charged with murder, and some of the girls of their establishment are detained in jail as witnesses.

LARGE COCONUTRY.—The New York Star says that the Messrs. Prince, at Flushing, L. I. have in the coconetry a million and a quarter of silkworms now feeding. This number is sufficient to produce above 500 bushels of cocoons, and near 600 lbs. of silk. They have also a large quantity of silkworms' eggs in their ice-house, whose hatching is thus retarded for the purpose of producing successive crops. The choicest kinds are the Imperial White and Imperial Yellow, and of these and some other varieties they have a large supply for sale.—These eggs were obtained from Milan, which is the centre of the most flourishing silk district, and form, no doubt, the finest collection in this country.—Delaware Gazette.

NEW YORK CANALS.—The receipts on the New York State Canals in the month of May, the present season, amounted to \$300,438, and in April to \$108,019—being in the whole \$67,431 more than the amount of receipts to the 1st of June last year. The quantity of flour and wheat brought down the canal in the same period was 185,071 barrels.

The whole number of steerage passengers arrived in New York during the month of May was 7186, of which 4635 were from Liverpool alone.

The great steamer British Queen is announced to start from London on her first voyage to the U. States, June 20. Her projector, Mr. Junius Smith, we learn will be a passenger.

The Hon. ROGER M. SHERMAN has been appointed Judge of the Supreme Court, by the Legislature of Connecticut, to fill the vacancy occasioned by the resignation of Judge Bisell.

Messrs. J. K. Hassinger and J. M. Wright, the late President and Secretary of the Northtown Rail Road Company, have been bound over in \$5000 each, to the Court of Oyer and Terminer, to answer the charges of fraud preferred against them. Hassinger has been bound over in a further sum of \$5000 to the same Court on charge of forgery.

The Lewiston Telegraph states that no less than seven hundred persons have crossed at Lewiston from Canada to the United States, with a view of taking up their residence in this country.

One of the daughters of the late millionaire, Rothschild, has not only married a Christian, but has abjured the faith of her fathers: On April 29th, Miss Rothschild gave her hand in marriage to Honorable Henry Fitzroy, M. P. for Lewis, and brother of Lord Southampton.

Mr. John P. White, a citizen of Miss. on his way to North Carolina, was murdered and robbed near Athens Geo. on the 8th ult. He was apparently shot through the back in the public highway, and hauled some distance in the wood and rifled of his money.

A tornado caused great damage at Maumee city and at Perrysburg, Ohio, on the 23d ult.—Beebe's brick block of buildings, six stories high, nearly finished, at a cost of forty or fifty thousand dollars, was thrown down and two children buried in the ruins.

Amos Johnson accidentally killed his wife, in North Carolina, on the 18th ult., by discharging his gun into the garden, without knowing Mrs. J. was there.

The corner stone of the South Reformed Dutch Church of the city of Brooklyn, Gowanus, was laid on Tuesday the 30th ult., by the Rev. M. W. Dwight, who also delivered an address.

To make copying ink, add to common ink a sufficient quantity of sugar to make it glutinous when dry; then put a piece of damp, thin, unsized paper on it, and press it with a warm smoothing iron, which will copy the writing.

If a person is bent on quarrelling with you, leave him to do the whole of it himself, and he will soon become weary of his unencouraged occupation.

A little girl nearly four years of age, was drowned while playing with a half barrel, not quite half filled with water, by falling in head first. No person was near at the time; the child when found had been missing about an hour, and life was extinct.

Chas. L. Bursley, a ship carpenter, died last week, in Lewis street, from the effects of poison sent to him, it is believed, by mistake from a drug shop, for soda powders.

A convention of gentlemen from various parts of Vermont, met in Montpelier recently, to take measures to secure a more general attention to the study of sacred music.

The Cooperstown Freeman's Journal of the 27th of May says: "Three females and two males, were drowned in the Summit Lake, town of Springfield, in the forenoon of that day (Sunday)."

Two or three of the Judges of the Supreme Court, in Connecticut, have recently resigned their office, on account of the incompetency of the salaries, to support them in their arduous duties.

The Baltimore American states, that within the last sixty days, more than two hundred vagrants or street beggars, most of them young persons have been taken up in that city, and committed to the Alms House.

The encampment of U. S. troops at Trenton has been formed on the side of the piece of woods near the race course. The troops, now 8 or 10 companies, will be drilled 4 times a day, and will parade every evening. The commanding officer is Gen. Eastis.

The Trenton Water Works are capable of furnishing 18 gallons a day for each one of 3,000 persons, according to a recent gauge made by Mr. J. B. Abbott. The Gazette remarks that 3 gallons a day is said to be enough for each person when the water is taken from a pump. The supply of Paris is 8 gallons for each person, of London, 9, and of Philadelphia, 15; including, in the latter city, all the water there used so lavishly.

Wiley & Putnam have received a Drawing Box, containing the various utensils and preparations necessary for carrying out the practice of the new Photogenic Art.

Mr. John L. Stevens, the author of "Incidents of Travel," and a young gentleman of great worth and promise, has received the appointment of Charge d'Affaires at Guatemala, which became vacant by the recent and sudden death of Mr. Leggett.

The steamboat Empire was sunk on the 2d ult., between Cincinnati and Louisville, in 12 feet water.

There has been a turn-out of laborers on the Rail Road between Reading and Pottsville. They ask for more money and more whiskey. Former allowance was \$1 a day, and nine glasses of whiskey. The additional money, twelve and a half cents, was conceded.

Good butter is selling at Lancaster, Pa., for twelve and a half cents a pound.

The extensive rope walk of Wm. Forbush and Francis Bath, in Brooklyn, L. I. was destroyed by fire last week. The building was about 900 feet long.